

Emerson's Influence in England by J. Morgan Gibbon  
Dr. Gladden on An Experiment in Practical Politics    The Boston South End Problem

# THE CHRISTIAN WORLD *is the first of the month number of* THE CONGREGATIONALIST

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RALPH WALDO EMERSON

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## A Bay State Y. M. C. A. Building

Fall River Y. M. C. A. men are exchanging congratulations and receiving felicitations on their new building, dedicated April 19 after having been open for public inspection about a week. The structure is four stories high, of Fall River granite and gray Roman brick, and is 86 feet broad by 75 deep. The fourth story is used as a dormitory, all the rooms of which are engaged already. In the basement is the engineering department, with its electric lighting plant, ventilating system, etc.; the shower baths and swimming pool and the photographic dark room. On the street floor are reception, reading and lecture-rooms; on the second floor the large auditorium, Remington Hall, whose fittings and furnishings are the gift of Mrs. R. K. Remington, in memory of her husband, the first president of the Fall River Y. M. C. A.; while on the third floor are kitchen, banqueting-room and a small clubroom.

The whole plant, including the gymnasium already in operation, the land and this new building, is valued at \$125,000—the latest structure having cost \$90,000, paid for with the exception of about \$12,000. The present membership is 700.

At the dedication, April 19, state Y. M. C. A. officers, prominent men in Fall River and former officers of the Fall River Association told the story of the successful efforts to secure this new home, and incidentally gave a good résumé of the ideals and aims of association work as a whole.

Spring still makes spring in the mind  
When sixty years are told:  
Love wakes anew this throbbing heart,  
And we are never old.  
Over the winter glaciers  
I see the summer glow,  
And through the wild-piled snowdrift,  
The warm rosebuds below.

—Ralph Waldo Emerson.

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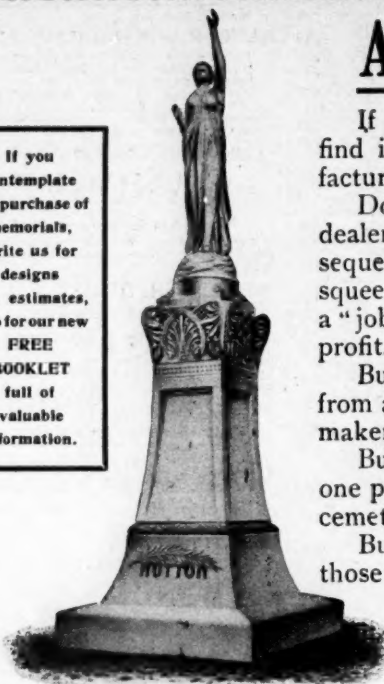
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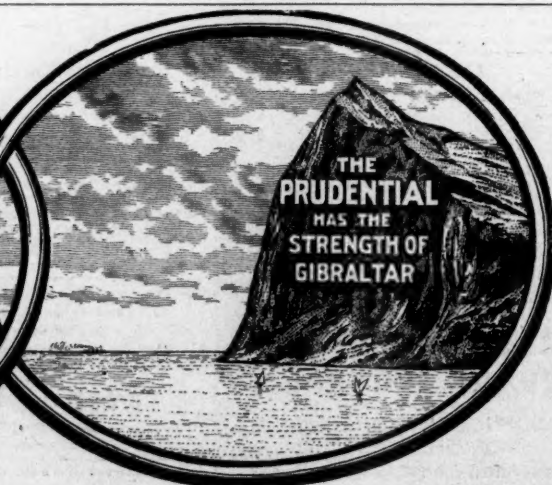
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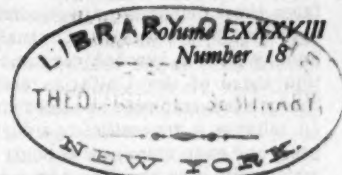




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The Pacific Coast  
Congress

We publish in this issue the program of the Pacific Coast Congregational Congress. Read it. Not because you expect to attend it, for that is impossible probably, but in order to understand better the point of view of your brethren in a section of the country full of possibility, Congregational-wise as well as politically, industrially and commercially speaking. There all is throbbing with life. Churches, colleges, academies are the fruits of sacrificial labor and love. The gospel has to be practical and voice reality. We deem it most enheartening that our brethren on the Pacific coast have had the denominational self-consciousness and enthusiasm to arrange for this great gathering. "Westward the course of Empire takes its way," and westward the type of religion for which Congregationalism has stood must go also. It meets at first, as President Slocum of Colorado College has pointed out in his lectures at Andover, with suspicion from a conservative folk, but in due time it is seen to be the solvent of the problem of Christian unity in small towns, the mother of schools, colleges and an educated ministry, and these the far West must have.

Consolidation for  
Economy's Sake

For the sake of economy and effectiveness striking changes in church polity are being wrought the world over. Along with the appeal of sentiment favoring church unity there goes the practical sense demanding less waste, greater efficiency and conservation of energy and material and spiritual power. It is one of the arguments used in New Zealand favoring union of Presbyterians, Methodists and Congregationalists. It is frankly admitted in the new plans for the administration of the Congregational Union of England and Wales, to which we refer elsewhere. It entered into the discussion at Pittsburgh, last week, between Congregationalists, Methodist Protestants and United Brethren. It has had more to do than anything else with the plan for consolidating the publishing interests of the Methodist Episcopal Church, to which we referred last week. It also affects the plan for consolidating the five denominational societies of that denomination into three—the Board of Foreign Missions, the Board of Home Missions and the Board of Education—a scheme just announced. Do Congregationalists think they can escape this drift; that the early recommendations of its own National Council along this line are to fall flat; that officials are to multiply, seminaries which should be consolidated

continue to live on in isolation, and societies to compete with one another in doing essentially the same work, without the denomination's losing ground?

The Evolution of English  
Congregationalism

Out of the agitation for Congregational reform led by the late Dr. Joseph Parker, a new plan has evolved. The committee which has been at work on it for nearly a year has drafted a new constitution for the Congregational Union of England and Wales, making radical changes in its character. The new plan provides for a council of not less than 300 members, the most of them to be elected by the county unions. The council, two-thirds of whose members are to be laymen, is to hold quarterly meetings and to have important legislative and administrative functions. It is to assume the practical direction of the missionary and educational work of the denomination, to determine the ecclesiastical standing of ministers, to secure uniformity of rules governing the county unions and to arrange the program of the annual meeting of the union, which is to be called the General Assembly. It is in fact to be a permanent governing committee, leaving the individual churches free to manage their internal affairs, while exercising authority as to their common interests. If this plan is adopted, English Congregational churches will have two administrative bodies—the upper house, representing the county unions, and the lower house, representing the local churches. We take space now to note only two things—first, that the council which is to be the controlling body is to be composed mainly of laymen; and, second, that only those ministers actually in charge of churches can vote in the General Assembly, or can address it without special permission. The great May meetings of the English Congregational churches will have passed through a strange transformation when leaders like Fairbairn, Guinness Rogers, Wardlaw Thompson and P. T. Forsyth can address their brethren only when a special vote has been taken giving them this privilege. It is not to be expected that the new constitution will be adopted in its present form, but it probably forecasts important changes in Congregational polity, which may be necessary in order that the churches may work efficiently together under present conditions.

The City Church  
and its Pastor

One of the most valuable articles we have printed in a long time is that by Mr. Robert A. Woods of the South End

House in this issue, in which he discusses the South End Church Problem in Boston. He is dealing with more than a local problem, and stating it from the point of view of one who can stand outside, free from any of those attachments, personal or institutional, which so often obscure the vision when such a work of analysis is entered upon by those within the church. The spirit in which the article is written is excellent. The facts and conclusions are pertinent to all Protestant sects, including the Protestant Episcopal. The immediate occasion of the article doubtless was the special problem which Boston Congregationalists face, but it has a far broader range of value. It is a problem that transcends mere adjustment of polity, episcopal or independent, to a given condition of affairs. It goes deeper than that and touches the conception of a church as such, and the spirit with which members of the church and pastors of churches must take up the work. It is a plea for closer range firing, actual residence of the shepherd among the flock, better adaptation of methods to modern conditions, more generous support of the struggling city churches by the strong suburban churches, closer federation of all the spiritual agencies of a given district, in short, a wider conception of the church's mission.

The Suburbs  
and the City

"What do you want in order to make a successful Polytechnic?" said some one to the late Mr. Quintin Hogg, the pre-eminent successful founder and backer of the London Polytechnic. "Somebody's life-blood," he replied. "The churches must rise to the height of that ideal, and give their life-blood," said C. Silvester Horne, who leaves Kensington, the well-to-do London suburb for a poorer London district, as he gave to the London Congregational Union, a fortnight ago, his first statement as to why he takes on the new work. The time has come, as Mr. Robert Woods makes clear in his striking article elsewhere in this issue, for the strong Congregational churches in Boston's suburbs to put some of their life-blood into their sister churches in Boston's quarters where the multitude still live but where institutional Christianity languishes. Something more than money is necessary—it must be life-blood.

The Weakness  
of Unitarianism

Recently, in the *Outlook*, Rev. Theodore D. Bacon ascribed the failure of Unitarianism as a popular form of Protestantism to its failure to furnish an adequate liturgy or any source of convincing au-

thority, and to its non-enforcement of the truth of spiritual regeneration. Replying to this in the *Christian Register*, Rev. E. A. Horton, secretary of the Unitarian Sunday School Society, admits that there is much force in the arraignment, but he claims that the present Sunday school training of the Unitarian churches faces these demands quite squarely. He says that by a measure of ritual in the Sunday schools, through constant repetition there of the Unitarian creed, and through less emphasis on ethics and more on religion, a generation to a degree has been, and even more now is being reared, which will give over the argumentative and academic mood of the last generation of Unitarians, and in due time become more reverent and spiritual. He does not claim that the great truth of regeneration is being treated in a complete way; he simply claims that Unitarian Sunday schools are drawing nearer to right treatment of this spiritual principle. Such admissions as this make for a better day for the Congregational polity in New England.

#### Intolerable High Churchmanship

Rev. Arthur Lloyd, president of St. Paul's College, Tokyo and president of the standing committee of the missionary district of Tokyo, thus a prominent figure in Protestant Episcopal missionary work in Japan, is, by his own confession, a Papist, as the *Church Standard* of Philadelphia conclusively proved in a recent issue. He has "learned," he says, "to turn to the See of Rome the consistent witness to the unity of Christ's church, as the solvent factor in the missionary problem." He pays his share of Peter's Pence "as an outward and visible sign of the desires," of his heart. The *Standard* while admiring the candor of Mr. Lloyd holds his position as an Episcopalian nominally Protestant to be "inconsistent and illogical to the verge of absurdity and beyond," and argues that for such a man to retain his present position will be to make the Protestant Episcopal Church ridiculous before the face of the world. The *Standard* also is moved to ask "whether the present time, when ministers of the Protestant Episcopal Church are openly and secretly teaching that submission to the papacy is the only way to Catholic unity, is an ideal time to drop the word Protestant" from the official title of the church. The bishop of Tokyo and the board of managers have just canceled Mr. Lloyd's appointment.

#### Christian Unity in New Zealand

The *Outlook*, organ of the non-Anglican churches of New Zealand, brings stirring news of the auspicious prospect for union within a few years of the Presbyterians, Congregationalists and Methodists of that far away land. Presbyterians and Wesleyans have found unity among themselves first and are now endeavoring to bring to pass the greater unity. The speeches in the denominational church courts of highest resort have been admirable in tenor, the debates have been on a lofty plane, and clergy and laity alike seem ready for union for reasons both sentimental and practical. Each denomination through its highest court has acted favorably on

tentative steps toward union; that is, it has appointed a representative committee to deal with similar committees from the other bodies.

#### What Are the People Reading

Many public libraries report a considerable decrease in the use of their books. Three reasons are specially mentioned for this falling off in interest. It is said that the people read fewer books in prosperous times than in periods of financial depression, being more absorbed in current affairs; that with larger means there are more buyers of popular books, and that there is an increasing number of patrons of such institutions as the Book Lovers' and Tabard Inn Libraries. There is a disproportionate demand for certain books of popular fiction. One librarian reports that she can find use for eighty copies of a novel which is just now a common topic of conversation, but that a few weeks hence they will probably lie on the shelves uncalled for. It is a question how far this demand should be satisfied. No general answer, however, could be made to this question. Dr. John Hunter of London appropriately says that to condemn novels as such would be as reckless as to pass a prohibition law against bottles, without reference to their contents. A wise library committee is no less important than a sufficient fund for the purchase of books.

#### Federation of Students in the Levant

When Mr. John R. Mott and other leaders of the Student Movement took into consideration the lands without national organization in Southeastern Europe and the Levant, they discovered Dr. N. Walling Clark, president of the Reeder School of Theology of the American Methodists in Rome, providentially prepared and temporarily available as their first representative. In six months before the great meeting at Sorö, Denmark, last August, Dr. Clark visited sixty educational institutions of different grades, and this year, again, he is continuing his effort in behalf of Eastern students. The first Christian Associations have been formed in Italy, Hungary, Bohemia and Bulgaria. In these and neighboring countries the people are chiefly Catholic or connected with some branch of the Oriental Church, and the problem there is partly how to evangelize young men who do not wish to become Protestant. In Greece the way is being prepared by a society called the "Anapylasis" under the presidency of the crown prince and with many followers, whose object is to evangelize within the fold of the Greek Orthodox Church. They publish a paper for religious discussion, hold evangelistic services attended by crowds in the city of Athens, and send preachers on frequent visits to other places.

#### Dr. Clark's Work in Turkey

Across the Aegean American Christians have planted a phalanx of mission stations reaching from the Black Sea to Egypt, with colleges at the strategic points. Representatives from Robert College, Constantinople, the new International College at Smyrna, and the Syrian Protestant College at Beirut attended the Denmark meeting. At Anatolia Col-

lege, in March, Dr. Clark in eight days held over thirty meetings, with audiences ranging from a score or two in the classes for Christian workers to several hundreds in the English preaching services. Besides this he conversed personally with numbers who sought him singly or in small groups. At St. Paul's Institute, Tarsus, Dr. Clark found 200 students prepared to receive him by daily meetings held for weeks from the Week of Prayer in January. Aintab is already rejoicing in a revival of great power, a repetition of the wonderful experiences of last year.

#### Burning Bibles in Fiji

Our correspondent in Melbourne writes that Protestants in Australia seldom have been aroused to such indignation as that called forth by the burning of the New Testaments belonging to the native converts in the Rewa district, Fiji. The New Testaments were a recent translation, and followed the Revised Version. They belonged to a tribe who under the coercion of their chief, Namosi, perverted from the Methodist Church to Roman Catholicism. They were burned by Sisters of Mercy under the instructions of Father Rongier. The Bible-burning was open to the observation of passers by. The action of the chief was due to a grievance (real or imaginary) against the British Government, and to indiscretion on the part of a Wesleyan native teacher. Cardinal Moran's performances have been characteristic. First he said that the Testaments were burned because the natives used them as idols. Then he declared that the reports of the Bible-burning were false. On the top of the Bible-burning followed an insolent demand for a public holiday on St. Patrick's Day. This means making the whole community pay £17,000 to give Roman Catholics, who are only a fourth of the population, a holiday. At first the government refused the demand to proclaim a public holiday. Then the cardinal wrote the premier a threatening letter, and the premier, while not gazetted a public holiday, yielded so far as to give civil servants a half-holiday on full pay. If the present tension is kept up until the next state election, it is probable that hardly a Roman Catholic will be found in next Parliament of the state of New South Wales.

#### The Conference on Education in the South

The old city of Richmond probably never had at any one time so great an assembly of educators as it entertained, with true Southern hospitality, last week. Its Academy of Music was crowded at successive sessions by intensely interested audiences. Several of the chief speakers were visitors from the North. While the effort was made to exclude politics and race questions, it proved of course impossible to do so, for the subject which occasioned the conference was a sectional and race problem. The South is in greater need of education than the North, and Northern citizens aided in arranging the conference as a means of helping Southern fellow-citizens. One of their own teachers said, "The people in one-half of the counties of the South are probably not able to support any kind of a decent school, even if they knew how to do so." While Ten-



nesses and Kentucky spend \$2.82 per year for the education of each child between the ages of five and twenty, Massachusetts spends \$17.70. The South is suspicious of the offered aid of the North, lest it should involve too great elevation of the Negro. Yet the slow and toilsome process of education for all classes is the only sure way to remove prejudice and promote the spirit of justice toward all. In the desire to propitiate the South, some Northern men expressed approval of treatment of the Negro which does not fairly represent Northern sentiment. But that was little more than an incident in a meeting which cannot fail to do great good. While Booker Washington was not invited to the assembly, no work received heartier approval than his. Mr. Carnegie's great gift to Tuskegee was made at an opportune time to influence Southern public opinion. Popular education cannot be confined to one race or class in a community. This conference will help make that fact plain. Its influence for good will be felt throughout the whole country.

#### Roman Catholics History-Making

The installation of Mgr. Dennis O'Connell as rector of the Catholic University in Washington, last week, marks a decided triumph of the Liberal wing of the church in this country, and ensures that the university will be carried on along lines laid down by Bishop Keane, its first rector. The nomination of the new rector brings delight to Archbishop Ireland and the other champions of "Americanism." Mgr. O'Connell is a man of great executive ability, high character and much scholarship. The installation of this new educator was coincident in time with the assembling in Washington of one of the largest representative gatherings of the hierarchy ever held in this country. All of the archbishops save three were present, and many of the bishops. They discussed, among other themes, the future of the Roman Catholic Church in the Philippines, listened to a thoroughgoing report on the matter from Rev. Father Edward Vattman, senior Roman Catholic United States Army chaplain in the Philippines, who, with the consent of Secretary of War Root, has been engaged on this task for some time. His report on the dimensions of the independent movement among the Filipinos led by Aglipay is said to have caused considerable amazement and alarm.

Another theme of debate by the higher clergy present was the problem of educating priests who can take the places of the friars whom the people will not have. There are differences of opinion as to the best place to carry on this education. Some say in Manila, others in this country. Already a building is under way near the Catholic University in Washington where training of missionaries for the Philippine field will be carried on. Unfortunately the demands upon the church in this country now, by reason of the unprecedented increase of emigration to this country, are more than the present theological seminaries and training schools can meet, hence the difficulty the hierarchy is having in finding men to go to the Philippines to take the place of the Spanish friars. Three excellent men

have recently been chosen to go out as bishops—Bishop Montgomery of California, Dr. F. J. Rooker and Rev. Dennis J. Daugherty.

#### Missouri's Civic House Cleaning

Missouri's new United States senator and former governor is under suspicion as the outcome of the revelations there concerning the bribery of legislators by the baking powder trust. Her lieutenant governor has been forced to resign his position and is a ruined man politically and socially. Several state senators are under suspicion. Credit for this is due to Governor Dockery, Attorney-general Crow, and District Attorney Folk of St. Louis for the resolute way in which they are carrying out this *exposé*. Our St. Louis correspondents inform us that the results of the recent municipal election were not quite as disheartening as we intimated in our comment a few weeks ago. Every rascal high or low should either be in prison or a fugitive from the state before the gates of the exposition open to the world.

#### The Post Office Scandals

Mrs. Tyner's procural of papers in a safe which was the property of the Government, thus perhaps destroying evidence against her husband, who had been forced to resign his place as assistant postmaster-general, indicates that the post office officials are not nearly as clever or as zealous in probing the present scandals to the bottom as they need to be; and we sympathize somewhat with those journals which are calling upon the President to either send orders on to Washington to brace up Postmaster-General Payne, or else return to Washington himself and assume control of the investigation. As it is, the Post Office Department is being made a laughing stock by clever and audacious officials who are under charges.

#### Legislative Turmoil

Scenes witnessed in the legislatures of Illinois and Massachusetts last week give one pause. In Illinois machine politics and corporation greed induced the Speaker of the House to ignore the constitutional rights of legislators in his effort to force through legislation. This brought on scenes of revolt and threats of personal violence to him, which had their due effect and procured for the legislation guarding citizens' rights with respect to franchises the place in parliamentary procedure which the majority wished it to have. Face to face with betrayal of his trust by a presiding officer acting as a tool for a party boss the legislators acted vigorously, and secured by physical force what they could not get by other means. It wasn't pretty, but it was effective in defeating essential anarchy. The temper with which Chicago faces the record may be inferred from the following editorial in the *Record-Herald*:

Our congratulations to the ninety-seven men of the House of Representatives of Illinois!

Face to face with the usurpation of their function by one John H. Miller they met their duty like men with red blood in their veins.

For cravens who tamely allow their constitutional rights to be trampled on by a dictator Illinois has boundless contempt.

For men who, knowing their rights, maintain them, peacefully if possible, forcibly if

need be, Illinois has the pride of a mother of brave sons.

In Massachusetts the violence, culminating in the "naming" of two senators, has grown out of protest by a minority against legislation favored by the majority, and intended to put the important matter of registration of voters in the hands of police, who while paid by the city, are under the control not of the city administration, but of the state-appointed police commissioners. Partisanship rather than principle has been at the bottom of the efforts to defeat the legislation; and the methods employed have been characteristic of men used to brawls in the municipal legislature of Boston.

#### Nurture in Patriotism

April 10 is the day when Massachusetts makes holiday, and to some extent, by services in church, school and home, makes the day conform to its title—Patriots' Day. This year an experiment was tried in Boston which deserves imitation. Faneuil Hall was the place of assembly. The lieutenant governor of the state, the mayor of Boston, Congressman McCall, and eminent Protestant, Roman Catholic and Jewish clergymen were the speakers; and the audience was made up of "first voters" from the North and West Ends of the city, youths mostly foreign born or of parents not native. Admirable weighty and eloquent statements of fundamental principles of Americanism were made to the real coming rulers of the city. Optimism was the dominant note, and democracy the gospel of the hour. Equality of opportunity for all races and all religions was the ideal appreciated, and loyalty to a land affording such an opportunity exalted as the duty paramount. This meeting should be credited to the Equal Suffrage League. It is an idea on which there is no copyright. Other communities in other years should thus utilize Patriots' Day; and in states having no such holiday the idea is also workable on Fourth of July and Memorial Day (May 30).

## A Movement Toward Church Union

Congregationalists have always recognized it as an important part of their mission to promote the unity of all Christian believers. Their free polity, committing to each church the government of its own affairs, and their fellowship in a common faith and common enterprises to extend the gospel, give them a peculiar opportunity to join with churches of other names which love liberty and value intelligent co-operation for the same great end—the building up of the kingdom of God. Our National Council has for many years had a committee for the purpose of encouraging union with other denominations. The basis on which Congregationalists can affiliate with other bodies was declared by the council of 1892 to be common evangelical faith, substantial Congregational polity and the free communion of Christians.

No other committee of our National Council has been more faithful to its duties or had a greater vision of its possibilities than this one; and the important

service it is rendering is in large measure due to the wisdom and persistence of its chairman, Rev. William Hayes Ward, editor of the *Independent*. He and his associates have studied the conditions of other Christian bodies and have responded in a fraternal spirit to manifestations of a desire on the part of any of these bodies for closer relations.

The meeting at Pittsburg, of which an account is given on another page, is the most promising effort of this committee thus far. The two denominations which have joined with ours in the effort to bring about a union, are in important respects like the Congregationalists in their traditions, aims and methods of administration. A considerable number of ministers trained in their schools are pastors of our churches. Like ourselves they cherish the liberty of the local church. They have endured sacrifices in order to maintain principles that are essentially Congregational. While we may have some things to teach them of the value of fellowship joined with liberty, they may be able to show us how we may work more effectively with some increase of power through greater centralization of administration without sacrificing the independence of the local church. They have much of the devotion and evangelistic fervor which we desire to cultivate. We can impart to them also some spiritual gifts which they need and can promote among them an interest in Christian education which would increase their strength and add to their influence.

No union between Christian denominations can be genuine unless it is willingly entered into by all the parties concerned. A real union requires acquaintance, with mutual respect and love. It takes time. It calls on Congregationalists and on the members of these other denominations to study one another's history, character and the genius of their work. Where Methodist Protestants and United Brethren are strongest we are least numerous, while in New England and other parts of the country where we are strong, they are little known. Yet these three bodies, if their leaders are convinced that the kingdom of God will be advanced through their union, need not lack opportunities for knowing one another.

The movement undertaken in Pittsburg last week is thus far auspicious. Those who took part in it are men of wide experience in and beyond their own denominations. They separated, after two days of communion, with a mutual confidence much quickened that they are called to work together for a common and great purpose. They are willing to wait patiently for union to progress naturally and healthfully. But they are unanimous in their desire to promote it, and in their conviction that it will come. They regard that meeting as fraught with great possible results to the denominations in which they labor and to the whole Christian Church.

If this movement is wisely guided, and is earnestly fostered by the churches, it will be likely to attract other denominations to united action. The Methodist Protestants and United Brethren committees, realizing that in their methods of church government they are closer to each other than to Congregationalists, held a meeting by themselves to consider

whether they cannot at once take steps to effect an organic union, and this action was heartily approved by the Congregationalists. They took no positive step at this time lest they might delay the movement already started.

We do not now undertake to point out the advantages that might accrue from the union of these separated bodies of Christians. But it needs no stretch of the imagination to grasp the idea of quickened impulses to service, of the impression on the indifferent world, and of the outreaching earnestness to give the gospel to foreign lands which would follow the communion of Christians who have lived in the same country, shared in the same civic and social life and yet have in the main cherished their Christian ideals and carried on their work for their one Master in separate camps. We invite the prayerful interest of Congregationalists in this movement toward the union of three Christian denominations. We look with hopeful expectation for further evidence of its progress and of approval by all the members of our churches.

### Emerson

In the Hall of Fame, New York city, the name of Ralph Waldo Emerson stands first among those of American men of letters, having been chosen for that place by a select electorate made up of American-born educators, publicists, jurists, men of letters and journalists representing all the states of the Union. Thus does a representative verdict of the intelligent public endorse the verdict of the critics of literature—European and American.

Emerson's influence has extended far beyond his native land. He was the inspiring influence on John Tyndall's youth. He is the favorite author of Pobedonosteff, Russia's "Torquemada of the Nineteenth Century," and Tolstoi's persecutor. Read by John Clifford when the latter was a youth, Emerson profoundly shaped the character of England's greatest preacher of Christian democracy. From Emerson Henry Drummond said that he learned "to see with his own mind," that is to lean less on logic and on intuition more. To Emerson the Hindu religious reformer Mozoomdar owes much. The Belgian mystic Maeterlinck is his disciple. What Emerson was to Hermann Grimm and Thomas Carlyle—his German and his Scotch contemporaries—long since became part of the history of America's contribution to European thought.

On May 25 the centenary of Emerson's birth will be celebrated suitably here and abroad. Inasmuch as he was pre-eminently a religious teacher, a Congregationalist by lineage and an Independent of the Independents by choice, and beyond question a prophet or "a Voice," as Richard Garnett calls him, it was natural that we should give considerable space in this issue to consideration of one who has been called, not inaptly, "the Psyche of Puritanism."

He suffered from over-praise while he lived—as Dr. George A. Gordon in his article in the May *Atlantic* on Emerson as a Religious Influence makes clear in a reminiscence of his own experience at the Harvard Divinity School in 1870, when Dr. Hedge introduced Emerson "as the

man who more than any other belonging to the nineteenth century had influenced the religious life of the world." The time has come now for dispassionate, judicial appraisal of the man. Sectarian feeling has diminished. Science has come to moderate the claims of subjectivity. Radicals no longer monopolize control of influential organs of opinion. Editors of journals like the *North American Review* and the *Atlantic* are not in league as formerly to make culture and orthodoxy seem antipodal. Therefore, entirely apart from its intrinsic worth as a work of criticism, Dr. Gordon's article on Emerson in the *Atlantic*, is significant. The same may be said of Mr. Mabie's in *Harper's* and Robertson Nicoll's in the *North American Review*.

Dr. Gordon will be found dealing frankly with Emerson's limitations as a religious leader, and none too strongly condemning the emphasis which the Concord sage put on the subjective and the individual, to the belittling or ignoring of the objective, and the social or historical aspects of religion and religious institutions. This point is also emphasized in one of the articles on Emerson in this paper.

Like all who knew Emerson personally or who have carefully studied his career, Dr. Gordon pays homage to the great seer's nobility of character and life, "the absolute and final and august simplicity" of which—to quote Mr. Howells—all men concede. But he points out that this life of nobility was the flowering out of a plant rooted in a faith very different from that which he held; and that both Emerson and Carlyle are open to the charge of never having seriously studied or really understood Christianity. Both "failed to recognize the rock whence they were hewn, and that they did not exhaust the quarry," both were "oblivious of the pit whence they were digged, and that the precious metal remained, after they were taken out, in boundless abundance."

Which is to say, of course, that like other men Emerson was fallible, but which still leaves him a large figure in the circle of those Americans whom the world calls great, a thinker to whom men ever will go for inspiration, a prose stylist with no superior in sententiousness, and a poet with "great and vagrant insights."

### The Partition of China

The inevitable has happened, and it is a sign of stupidity if surprise is expressed that Russia has at last served notice on China that Manchuria is to be set apart for Russians and for Russian trade. An imperative necessity—that the Siberian railroad should have a terminal in harbors open in winter—compelled Russia to covet the province, were there no other reasons. All the testimony of travelers through Manchuria recently has pointed toward retention of the province by Russia, else why such expenditure of funds, establishment of cities and towns and fortification of strategic points? Pledges to the contrary notwithstanding, Russia was foreordained to plan to have it.

For Great Britain and Japan, which have political as well as commercial ends



to accomplish in Asia, the situation just now is critical doubtless, and it may be taken for granted that they will file forcible protests in Peking against the concessions by China to Russia which the latter demands. The United States also will ask for an explanation of the breach of faith, and Russia may reply that if we will but wait we can have all that we desire commercially, if we will but let her have what she desires politically as well as commercially. And no doubt a majority of the citizens of this country will be satisfied if through a diplomatic arrangement our commercial rights in Manchuria may be safeguarded.

This, however, will not satisfy Japan or Great Britain, who will seek our moral support for pressure against Russia as a matter of principle, they claiming, and we think rightly, that concede Manchuria to Russia, the partition of China will but follow, and sooner or later German tariff rates shut us out from Shantung, and French tariff rates out of provinces in the South which France is planning to acquire as soon as may be. It is significant to note that there is agreement in Europe that Russia in the present emergency has nothing to fear from either Germany or France. So far as they are concerned she has a free hand.

In our opinion the present crisis involves more than control of Manchuria. It involves the future of China. Secretary Hay has fended off partition. Can he do so longer? If not, and if the scramble for territory really has begun, then there are perilous times ahead for the peace of the world.

### Compensations

When one has lost hopelessly his choicest possessions, what can he do, what ought he to do with what is left to him? The question is as old as humanity, yet it is being asked every day as though it had never been thought of before. The author of the book of Job undertook to answer it, but succeeded only in confessing that he could not, though he made his work of perennial interest by interpreting his question in the language of universal experience, and by intimating the universal conviction that there is an answer and an Answerer. Job, having lost everything that makes life desirable, clings to this conviction, and finds at last compensations that make his life richer than before.

The world is filled with men and women who lament their irrecoverable losses without ever discovering the reason for their experience. To such persons Helen Keller's *The Story of My Life* brings a wonderful message. She is only in her early twenties, not yet out of college. She had not passed her second birthday when she was smitten by an illness which robbed her of sight and hearing and left her alone in silent darkness. As the knowledge of her immense loss penetrated her consciousness—it could only have been revealed to her by impressions and hints from the hidden outer world—she groped for years in the gloom, feeling after the abounding life which was so near, yet beyond her reach. Who can tell what the weight of such a loss may grow to be on a sensitive soul?

Yet if Helen Keller had kept her sight and hearing and speech, though she has an exceptionally brilliant mind, she could not in a long lifetime have done to mankind the service she has accomplished already. With the noble ambition to make herself useful in the highest way to the world, she might well have coveted the opportunity which her great disaster gave her. She has awakened a new sympathy for a great class of afflicted children, has caused new inventions to be made and put to use to develop their abilities for happiness and usefulness, and has shown new possibilities of powers which blind and deaf persons can exert.

Besides all this she has brought into the circle of her intimate friends many whose friendship is coveted by the most fortunate men and women. And no one will read her story without being convinced that she has enriched her life by discovering precious secrets of nature and of human hearts which would never have been revealed to her if she had kept her physical vision and hearing. Many things also which might have marred the purity and serenity of her soul have been unable to touch her.

Uncompleted lives shadowed by bereavement and the sense of hopeless loss may find in this uncompleted life story at least a promise that an answer is yet to be given them to their great question which the author of the book of Job could do little more than put into the form of words. If what is taken away from us is removed that we may do the work to which we have been called by a loving Father, may we not yet bless the hand that smote us and gratefully acknowledge both its wisdom and love? Helen Keller seems even thus early to have begun to discover the secret that wise men have sought in vain. There is a pathos beyond expression in this revelation of her inner thoughts:

Everything has its wonders, even darkness and silence, and I learn, whatever state I may be in, therein to be content. Sometimes, it is true, a sense of isolation enfolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond there is light and music and sweet companionship; but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers, "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

### Jesus' Teaching as to Prayer

Prayer seemed difficult to many a century ago, and continues so to others now, because they think of God as far away. For these there is a gulf to bridge and though they feel no doubt at all of God's power to do anything he chooses in the sphere of man's experience, he seems far out of reach and difficult to move to their desire. Now the difficulty with many in their thought of prayer is just the opposite one. They think of God as too near, dwelling in and working with the world and limited by its laws. Prayer to him as the soul behind the appearances of the world is quite as difficult as prayer to a creator far removed. The telescope

fails to discover him, the microscope cannot find him. The far distant God and the indwelling spirit of what we see and handle are both out of focus to our human spirits.

In his teaching about prayer Jesus avoids both difficulties by holding our thought within the sphere of familiar personal relations. All that God's fatherhood means we cannot know, but certainly it cannot mean less than our own human fatherhood. In the method of argument which Jesus used again and again it must mean more. He climbs from the imperfection of our parental love to the love and care of the perfect father of our spirits. We have a right to come as children. Without that claim we cannot come at all. The laws are the Father's laws. The family relation explains and justifies the experiences and results of prayer, for it enables us to put the Father's honor, the Father's will, the need and good of all before our own individual desires.

Our faith is the faith of children. Our relation to God and to the household of God will not allow us to be discouraged or forgetful. Persevering prayer is a social duty, because it is the tie which holds us to our brothers through the common love of the heavenly Father. To cease from prayer is to cease from intercession, and that we dare not and would not do while we count ourselves members of the family of God. The whole church of God is bound in one by common prayers ascending from all hearts and meeting in the heart of God. We cannot remember God without remembering our brother also and linking his needs with ours. The thought of the kingdom is a thought of brotherhood, because our Father is the king.

These thoughts of family affection and the Father's house which Jesus has forever linked with prayer explain also his deliberate insistence upon forgiving as a prerequisite of being forgiven. For the unpardoning spirit puts us at once outside the happy family life and outside of likeness to our Father. His forgiveness is ready for us, but it cannot take effect until we are like him in readiness to forgive. The unforgiving spirit is an unsocial spirit. It is in imitation of God's forgiveness that we forgive; when we refuse the circuit is broken not only between us and our brother, but, on the other side, between us and God.

### In Brief

Striking testimony as to the value of social settlements is found in the result of the publication by Hull House of the evidence showing why Chicago had a typhoid epidemic last summer. It will lead apparently to an overturning of the sanitary department of the city government and a severance of politics and pull from municipal cleansing.

One of the most prominent of the Socialists of Boston for many years has been Mrs. Martha Moore Avery. She has just been suspended from the organization for two years for daring to protest against the athelism rampant in the organization. This shows why the Roman Catholic Church here and abroad is so opposed to socialism.

The Experiment in Practical Politics, described by Dr. Washington Gladden on another page, may be imitated in any city which has

an element of honest citizens who want good government, and can find capable leaders. Dr. Gladden does not mention the fact that the Men's Club of his church was a prominent factor in this successful effort to elect capable and trustworthy officials.

Our sympathy goes out to the clergyman whose sermon manuscript was burned up by his young son at a date so late in the week as to compel an exchange with a neighboring pastor the following Sunday morning. Such incidents are an inevitable concomitant of departure from celibate standards for the ministry. The obvious moral is—to remain single, or to write on asbestos.

The Boston Journal is quite right in declaring the conditions which now prevail in Tremont Temple a scandal, and in calling on Dr. Lorimer to put an end to the situation which is injuring his reputation as well as the future of the temple's interests. No man can safely gain the reputation of an ecclesiastical flirt, and no church organization can thrive after prolonged washing of its soiled linen in the public press.

The reaction against state prohibition has not struck the Interior. Kansas at the recent elections went strongly in favor for the strict enforcement of the present prohibitory law. In Topeka the majority for no-license was nearly 3,000. At Lawrence, Emporia, Ottawa and other of the larger towns the candidates were all pledged to strict enforcement. The legislature has given a cold shoulder to all talk of resubmission. Maine and Kansas hold the fort.

The subject of the individual communion cup is stirring up the Free churches of Scotland. Its introduction is stubbornly resisted, but the fact remains, as a Dundee paper says, "that nowhere but in a church would any one think of using without cleaning, a vessel already used by another." It takes time to change old customs, but they change. Twenty years ago no pipe organ could be found in any Free Church in Edinburgh. Only the poorest congregations are without organs now.

Rev. J. Morgan Gibbon, who has written the admirable estimate of Emerson published elsewhere, is the popular pastor of Stamford Hill Church, London. He made many friends in this country in 1901, when he came as a fraternal delegate to our National Council, and also represented English Congregationalists at the Yale bicentennial. For his ripe scholarship and able public service this eloquent Welshman deserved, though he did not receive, a share in the academic honors distributed on that occasion.

It is suggestive to find in one of the Southern Christian Advocates an article on Methodist Church polity, full of lamentations over the "downward progress toward Congregationalism," and in Congregational journals appeals for action by Congregationalists making toward modified episcopacy. These are times of flux. What the ultimate polity will be who can say? One thing is sure—it must be effective for the needs of the hour. That is what the new passion for reality and for work demands.

The language used is responsible for a large part of the misunderstandings and divisions which array sections and sects against one another in this country. Mr. St. Clair McKay said to the Educational Conference at Richmond last week, "If we leave the quarrel words out of our speeches and out of our journalism, we will go farther toward finding out that the things wherein we agree vastly outnumber and immensely outclass the things wherein we differ." This sentence is worthy to pass along to the many religious gatherings which will be held this month.

It was striking and inspiring at the meeting of the Boston Methodist Episcopal Social

Union last week to hear such unvarying expressions of confidence in the zest and volume with which goodness is to dominate over evil in the new century. Methodist Episcopal bishops in their speeches and letters and Protestant Episcopal bishops in their letters of fraternal regard all struck the same note of Christian hope and joy. The last century was one of analysis. This is to be one of synthesis. The last century was one of sectarianism. This is to be one of Christian federation.

It is suggestive to find that Indian missionaries are discussing the obvious qualities and characteristics which the coming St. Paul of India must have. He must be a convert from Mohammedanism, even as the Apostle Paul was not a convert from idolatry but from Israel. He must be self-supporting even as Paul was. He must be all things to all men, studying to give no offense to any of the various diverse elements of the Indian population. Thus writes a contributor to the *Indian Witness*.

The secretary of Massachusetts State Board of Health openly charges the druggists of the state with lobbying against legislation intended to place restrictions on the sale of poisons and opiates. "It is an unquestionable and pitiable fact," says Mr. Abbott, "that medicine is being sold all over the state, that in the end, is certain to make hopeless morphine slaves of the users. It is an outrageous thing; but we cannot get any law adopted to prevent it. At every move we are blocked by the druggists lobby." If this is true, then Massachusetts legislators have a duty to perform swiftly.

Our Australian Congregational brethren are looking eagerly forward to the celebration of their jubilee at Brisbane, June 10. We are fortunate in the fact that one of our most eminent and useful American laymen, Dr. Lucien C. Warner of New York, is likely to be present to present the salutation of Congregationalists in this country. He is making a tour of the world and has been asked so to order his itinerary as to admit of his being present at this important anniversary. Letters have already been mailed to Queensland by Dr. A. H. Bradford and Sec. Asher Anderson of the National Council, conveying the good will of the Congregational churches of America.

Alarmed by the steady growth of the Roman Catholic orders of faith, and stimulated to action by the recent splendid church extension and debt-paying campaign of the Methodists, the Presbyterians of New York city have banded together to promote the cause of Presbyterianism in the metropolis. They gave up their prayer meetings last Friday evening, massed their denominational forces in Carnegie Hall, heard addresses by leading clergymen and laymen, and before the meeting adjourned had a start of more than \$100,000 toward the total fund of \$750,000 desired. Something of this kind is what Boston and Chicago Congregationalism need. Why not crowd Tremont Temple and the Auditorium with Congregational church extension rallies soon?

The Boston Congregational Club has indorsed the Beecher Memorial scheme, for which Dr. Hillis stands sponsor, and at its last meeting had the pleasure of hearing Dr. Hillis give a brilliant, prolonged eulogy of Henry Ward Beecher, full of estimates passed upon him by eminent Americans and Europeans, enriched with side-lights on Mr. Beecher's character and conduct derived from his own intimate association with those whose sacred duty it is to guard the Beecher name, and scintillating with witticisms original and derived. Beecher was described as the flower and fruit of New England Puritanism, and pre-eminently a preacher of the gospel; and the import of the eulogy apart from

its personal quality was its exaltation of the theological opinions and the pulpit ideals for which Mr. Beecher stood.

The admirable suggestion is made by a contributor to the Springfield Republican, and indorsed editorially by that journal and by the New York Times and Boston Transcript, that Oct. 3, 1903, which is the two hundredth anniversary of Jonathan Edwards's birth, be adequately celebrated in this country just as Emerson's centenary is soon to be. Both the Times and the Transcript, we think, overstate the disparity between Edwards's belief and the thought of today; but whether this be so or not, it cannot be said that he is not worthy of recognition as the greatest figure of our intellectual life in the eighteenth century, or that there were not aspects of his character and teaching that appeal to men of all times. As a dogmatic theologian his fame has waned; as a poetic spirit, lover of nature and saint, he will live forever.

The American Friend, organ of the orthodox Quakers, publishes statistics showing that the number of deaths in that denomination exceeds the number of births; that most of the Eastern yearly meetings have this record to show while the Western yearly meetings have a contrary report. Does not this seem to indicate that the pioneer stage is inevitably one of larger families, and that with established civilization whether in France, England or New England there must inevitably come a lowered birth-rate? The statistics of baptism in the Protestant Episcopal Church show that even in that sect with its emphasis on sacraments the decline in the number of baptisms indicates a marked decrease in the number of children born each year. Would similar analysis of the reports from Eastern and Western dioceses show the same status East and West as the Quaker statistics show?

Andrew Carnegie's gift of \$600,000 to Tuskegee Institute, conditioned only by a pledge of the trustees that Mr. and Mrs. Washington shall be amply cared for always, will relieve Mr. Washington somewhat of those wearing begging trips to the North which hitherto have taken so much of his time and strength. Relieved from this and from all fear as to the future he ought to be a happy man. Mr. Carnegie's English is not his strong forte. His signature on a check goes straighter to the mark than his language, albeit the idea is usually good. Mr. George W. Cable of Northampton also is rejoicing in a check for \$50,000 from Mr. Carnegie to be used in connection with the Home Study Clubs in which Mr. Cable is so deeply interested. A draft for \$1,500,000 to pay for the erection of a Temple of Justice at The Hague, in which the Arbitration Tribunal may meet, is Mr. Carnegie's last offer of the week.

We called attention last week to the ruling of the attorney general of California adverse to use of the Bible in the public schools of that state. In thirty-six states such use of the Bible is permitted. Is not this a matter which transcends state regulations and calls quite as much as some other problems for uniform action throughout the country? So argued one of the speakers before the Western Section of the Alliance of Reformed Churches in America at its meeting in New York city last week. This body also had before it a proposal from the General Convention of the Protestant Episcopal Church asking for joint action by the denominations represented in the alliance with the three churches—the Presbyterian North, the Methodist North, and the Protestant Episcopal—which already have taken steps jointly to limit the evils which come from loose legislation with respect to divorce. The alliance heeded the request and appointed a committee of conference. The Eastern and Western sections of the alliance will meet in Liverpool in June.



## Emerson's Influence in England

By Rev. J. Morgan Gibbon, London

Apostles are sent forth by two and two. Luther and Melancthon among reformers, Michelangelo and Raphael among artists, Goethe and Schiller, Wordsworth and Coleridge among the poets, Bossuet and Fénelon, Wesley and Whitefield among the princes of the pulpit; Darwin and Wallace, Huxley and Tyndall and many another far-shining double star bear witness to this providential ordering of genius by which truth, while aided by the living force of personality, is not hindered by the defects nor compromised by the idiosyncrasies of any one of her ministrants. What one apostle lacks the other supplies.

To the long list which might be made of illustrious pairs, custom has now added the names of Emerson and Carlyle, and rightly. They belonged to each other. They were sent on the same mission and their message was the same. They added no fact to science nor truth to philosophy. Theirs the greater task of producing "the strongest impressions of novelty while rescuing admitted truths from the neglect caused by the very circumstance of their admission." This, which Coleridge said was the highest and most useful prerogative of genius, was the work given them to do.

The difference in their method was startling. Carlyle was a born story-teller and history, which is philosophy teaching by examples, was his natural medium. But the style! "Gaunt, ghastly, grotesque and graphic," said one. "A wind-in-the-orchard style," wrote George Meredith, who inhabits a glass house himself as regards style. And without controversy there were both wind and fire in plenty. But many said, "The Lord was not in the wind." For these there was provided the gentler though not weaker prophet of the still, small voice, whose personal charm disarmed prejudice and won a wide acceptance for his message.

Not that Emerson is or ever will be popular in the *Caine-cum-Corelli* sense. His first little collection of essays was introduced to the English public by Carlyle, who in his preface warned the general reader that this little reprint was in no wise suited for him. "No editor or reprinter can expect such a book ever to become popular here. But there is a small thinking public to whom Emerson's tone of modest manfulness, of mild invincibility, low-voiced but lion-strong, will be very welcome." The prediction has been fulfilled to the letter. His popularity in England is the concentrated popularity of being read a thousand times by one man, as Henry Taylor puts it, rather than the diffused popularity which rejoices in being read a single time by a thousand men.

In 1830 he published his first book, *Nature*. Five hundred copies were sold in twelve years. Our Corellis and Caines, with their lachrymose Satans and impossible Christians run into millions in less than twelve weeks. But a certain youth picked up a soiled copy of *Nature* in a second-hand bookshop and found his marching orders in it. His name was John Tyndall. "If any one can be said to have given an impulse to my mind it is

Emerson. What I have done the world owes to him."

Emerson was happy in the timeliness of his message. "Burke," said Fox, "is wise, but he is wise too soon." That is often the tragedy of genius. It speaks before its hour has struck. Both Carlyle and Emerson were wise at the right time. The hour had come. The audience had assembled. The oracle had spoken. The prophets had but to interpret. Emerson spoke first of all to his own people, "this great, intelligent, sensual, avaricious America."

A triple peril threatened the American people—materialism, philistinism and conventionality.

'Tis the day of the chattel  
Web to weave and corn to grind.  
Things are in the saddle  
And ride mankind.

Material prosperity was inducing fatty degeneration of the nation's heart. Mammon was not only served but worshiped and despite loud protestations of independence Emerson detected a tendency to conventionality and the cult of Mrs. Grundy.

*Mutatis mutandis* the same symptoms appeared in England. For these are and ever will be the dangers of the middle classes. In both countries too, science, elated by wonderful discoveries, was contemptuous towards religion. Criticism was busy sapping the ancient faith in the Scriptures and the dominant school of ethics taught a bald utilitarianism. It was a shallow, barren age.

"The valley was full of bones, and behold there were very many; and, lo, they were very dry."

Then came these two men, Carlyle as a great wind from the Lord, Emerson as a "gentle gale from the Mercy seat." Both had been destined for the ministry. Carlyle even preached one sermon. Emerson had preached for years and although they formally abjured the pulpit they preached to the end of their days. In fact, as Charles Lamb said of Coleridge, they never did anything else.

Emerson's gospel was a simple one. First, he preached piety towards this present world, this red earth the mother of us all. For this is more than a big timber yard and cattle ranch, a place to make dollars. It is a Bible. It is a revelation of God. Its laws are his thoughts; its processes, his acts. There can be no worship without wonder. And Emerson sought first to restore men's sense of the wonder of things.

Next, he asserted the real presence of God. He upheld permanent as against traditional inspiration. "No man ever prayed heartily without learning something." Then came the grand note, the sovereignty of ethics. "The foundation of all things is moral. Tit for tat is the law of life. The swindler swindles himself. Crime and punishment grow on the same stem. Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

Hence the duty and prerogative of self-reliance as against the temptation to conventionality of life and thought. "Be willing to go Coventry sometimes. Popularity is for dolls." "Our expense is almost all for conformity. It is for cake, not for bread we go in debt." "The youth need rate at its true mark the inconceivable levity of local opinion."

Finally Emerson had the ultimate wisdom of hope. "The Americans," he said (and he might have added the English), "have many virtues, but they have not faith and hope." "We use these words as if they were as obsolete as *selah* and *amen*." But "evil is a shadow. Good is eternal. The age of the quadruped is to go out—the age of the brain and the heart is to come in." How? "We must be lovers, and at once the impossible becomes possible." "Our distrust is very expensive." "Love would put a new face on this weary old world in which we dwell as pagans and enemies too long."

"This great overgrown dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers and every calamity will be dissolved in universal sunshine."

And death? "Death is a boon, for immortality is an attribute of mind. Everything is prospective and man is to live hereafter. It is almost as absurd to ask, Is man immortal? as to ask, Is God immortal?"

Hearts are dust; hearts' loves remain;  
Heart's love will meet thee again.

Now these are not doctrines to set the Thames on fire. Nor did they. But men were taken with the freshness of expression. They relished the new idioms. They listened with deepening reverence because he spoke as having authority. They rejoiced at heart to find that science and criticism, notwithstanding the great truths, were still true. God, duty, immortality were felt to be realities from which happily it is forever impossible to get away and life was seen to lead to Christ. Was he orthodox? Of course not. No man is. We see through a glass darkly. But by word and example he rebuked our despondency, he purified our sight, awakened us from the deadly slumber of conventionality and conformity, exorcised the imps of vanity and lifted us from low thoughts and sullen moods of helplessness and impiety.

The more we learned of his life the more we loved him. Carlyle was "gey ill to live wi'." Emerson's temper was perfect. We liked also the sanity of "the Greek head on Yankee shoulders,"

whose range  
Has Olympus for one pole, for the other the Exchange.

The simplicity, dignity and beauty of his character made a conquest of our hearts and lighted up like altar lamps the teaching of his books. It is no exaggeration to say that all good things among us have been helped by him, journalism, politics, literature, preaching, religion and morals. More than a teacher;

his was a source. He freshened us like an April shower. He was not perfect, neither is his doctrine complete. He was not the light, but came that he might bear witness of the Light, and many amongst us have under his inspiration returned with zest to their New Testament; for

Why not the Way, the Truth, the Life?

If so much is true then *more* is true.

When Emerson lay on his deathbed, his memory of names clean gone from him, he smiled and nodded repeatedly towards the portrait of Carlyle on the wall opposite and said, "The good man, my man."

Well of course, Emerson is yours, your greatest thinker and though you believe it not your greatest poet. But an increasing number of the thinking British public, won by his charm and helped by his teaching, make bold to say, "The good man, our man."

## An Experiment in Practical Politics

By Rev. Washington Gladden, D. D.

The readers of *The Congregationalist* may be interested in a recent contribution to the history of practical politics in the city of Columbus, O. The capital of this central state has never been a promising field for independent political movements; capital cities are not, as a rule, addicted to such enterprises. The population contains a large percentage of men who have held political office, and the pressure of party interests culminates here; party lines are more rigidly drawn than in most other cities.

But our experience with several recent municipal administrations, of different political complexion, has made the people feel that some united effort ought to be made to secure better city government. The agitation began early in the year with the issue by our local Board of Trade of an address to the people of both political parties, calling upon them to demand of their managers the nomination of competent and trustworthy men for the various city affairs. Following this, a few men, connected with both parties, determined to organize independent voters in such a manner as to control the coming municipal election.

The first proposition was that the men's clubs connected with several of the churches be called together for a conference, and that some of the experienced political leaders be called in to give us advice as to the best methods of uniting for political work; but that scheme was deemed unwise. We concluded that the wisdom of experienced politicians was precisely the kind of wisdom that we did not need, and that public action of any kind was to be avoided until we were much more sure of our footing. Finally a conference of thirteen men met quietly, and adopted the following pledge:

We, the undersigned, declare our purpose of acting together in the coming municipal election to secure the choice of honest and capable municipal officers. Most of us are connected with one or the other of the political parties, but we propose in the coming election, to ignore the claims of party, and to vote together for candidates to be selected from the nominees of the two parties by a committee of twenty, appointed by ourselves, on which committee both parties shall be equally represented.

In case both nominees for a given office shall be deemed by the committee unsuitable, we propose to make an independent nomination, by petition, for such office.

This pledge was mimeographed and placed in the hands of the men who were present. It was deemed wise, however, not to circulate the pledges promiscuously, but each man submitted lists of those whom he wished to invite and the lists were read and revised by the meeting, omitting the names of those whose partisanship was too pronounced, and of those who were too much addicted to

talk; for it seemed best at the beginning, to keep the movement quiet until a pretty strong nucleus could be gathered.

Frequent meetings followed, which the new signers were invited to attend, bringing with them for approval lists of those whom they desired to propose for membership. The meetings were held in a large room connected with one of our business houses, and no public notice was given. The membership grew rapidly; the great majority of those who were approached signed the pledge promptly and cordially enlisted in circulating it. Before any newspaper in the city had learned of the existence of the Non-Partisan Municipal Union we had more than a thousand names signed to our pledges.

A brief statement was then made through the newspapers of the purpose of the organization. It was explained that we were not organized in the interest of any party nor any candidate; that if equally good candidates for any office were presented by both parties we should gladly endorse both; that nothing would please us better than to have both parties present candidates so unexceptionable that we should be able to approve them all; but, in case there should be a good ground for preference among them, we should not hesitate to make our selection.

The existence of such an organization, exerted, undoubtedly, considerable influence upon both parties, in securing better nominations. With some conspicuous exceptions, the parties presented better tickets than usual; the first success of the Non-Partisan Municipal Union was won at the primaries. Meanwhile the enlistment of voters went on, and before election we had the names and addresses of 2,300 citizens who were pledged to vote together for candidates of our selection.

The committee of twenty, ten from each party, had been appointed before the primaries were held, and was ready, as soon as the party nominations were made, to begin its work. Here, I confess, was the point at which I feared trouble. Could these twenty men agree on making their selections? Would not party prejudices prevent united and harmonious action? I had my own apprehensions. But the event proved that they were wholly unfounded. The committee worked together with the utmost harmony. Republicans were quite as quick to see the defects of their own candidates as of the Democrats, and *vice versa*. There were a few slight differences of opinion, which had no partisan basis; and the decision in every case was practically unanimous.

About a week before the election the committee of twenty made its report and published its list of selected candidates. Seventeen places were to be filled; and

twenty-one names were recommended, out of the thirty-four nominees of the two parties. For some of the places candidates of both parties were endorsed. Although no attempt had been made to divide the places evenly between the parties, and no reckoning was made by the committee, we were gratified to find, at the close, that ten of those approved by us were of one party and eleven of the other.

The committee, in its address to the members of the union, urged every one to take the ticket presented and secure before the election pledges to support it from as many as possible of his neighbors. "What the men want who are engaged in this business," they said, "is good government in this city, nothing more and nothing less. They believe that by standing together they can get it. They know that they can never get it without standing together. They think it a good time now for men who are like-minded and who care more for good government than for party to unite in these clear purposes and just endeavors."

The address, with the list of approved candidates, was published in all the city papers, and several tickets were sent by mail with the address to each signer of the pledge. On the Saturday night before the election the ticket was printed again as an advertisement, occupying a quarter of a page in one of the newspapers, and a copy of the paper was sent to every house in town.

The result of the election was that every man elected, save one constable, was in the number of those approved by our committee. From the mayor down, all but one minor official were taken from our list.

The effect of this upon the public mind is somewhat amusing. The professional politician is dazed by it; he has not yet quite made up his mind what it means. The great majority of citizens seem to be much gratified; the opinion is freely expressed that a good thing has been done and that it is likely to be repeated. The committee of twenty has given account of its stewardship to the members of the union, has sealed up its documents, with its membership list, and has authorized its chairman and secretary to call a meeting of the members, after the fall election, to make ready for the municipal campaign in the spring.

The money cost of this undertaking was three or four hundred dollars, expended in printing and clerical work and in paying for space in the newspapers. Our addresses were printed by the papers as news, but no editorial support was given us by any paper; the party papers, of course, did us as much damage as they could.



# Ralph Waldo Emerson—Individualist, Mystic and Optimist

By George Perry Morris

Emerson, in his *English Traits*, sent a barb into the cuticle of Macaulay, which irritated the English rhetorician and partisan historian who later retorted. "Many readers" he wrote in his diary, "give credit for profundity to whatever is obscure, and call all that is perspicuous shallow. But, *coragio!* and think of A. D. 2850. Where will your Emersons be then?"

It is still far from the date of judgment named by Macaulay. But quite as true now as in the 80's to say by way of retort, as E. P. Whipple then said, "Well. It may be confidently predicted they will at least march abreast of the Macaulays."

From the date of Emerson's birth to the present month is a full century. He died a score of years ago. A few surviving contemporaries and friends, together with countless admirers scattered throughout the world are about to pay homage to him, are to reappraise his life and message and delimit the illimitable—the influence of a fertilizing human spirit. As this reappraisal is made it will be well to note the truth or untruth of a recent saying, "Fame may or may not represent what men were; but it always represents what humanity needs them to have been." In this saying is reflected that emphasis on the subjective so common today. Edward Everett Hale, in 1893 in an address† on Emerson intimated that he already saw signs of Emerson myth making, and it will be surprising if during the coming celebrations of the centenary of his birth the process is not continued.

Of course the tendency to idealize the object of veneration is the greater, if in life he impressed men with his other-worldness, detachment. "Isn't it delightful to have a creature so far outside of all our ordinary toss and tumble, describing life as if it were a smooth, intelligible, well-oiled machine, running along without noise on the planet Jupiter, and seen by him with a special telescope and then described to us, instead of being this jarring, jolting, rattling, old coach, which almost drives us crazy with its din, and won't be greased into silence?" said Phillips Brooks after reading Emerson's *Letters and Social Aims*.

Perhaps it were useless to expect from any critics, contemporary or later, what Mr. Scudder mourned the lack of and described as "a synthetic summary" of Emerson's development of soul, and his body of thought‡ The fact is we have it not, and probably never will have it. His was a life so simple as to defy analysis, and a philosophy so eclectic as to preclude synthesis. Moreover, the "chosen scribe and interpreter" of his writings and his official biographer with fullest data in possession, Mr. J. E. Cabot, was so guarded and reticent in his task as to obscure—through omission—the real Emerson, Mr. Cabot himself admitting that he was an unfit biographer because too like his subject in dislike for publicity.¶

It would be profitable, were there space, to approach the life and influence of Emerson from the standpoint of literature, or of patriotism, or of practical wisdom, to see whether it were true as Mr. Gibbon intimates, in his charming article in this week's *Congregationalist*, that he was our greatest poet, or that he sent more young men from the North into the Civil War than any other man, or that he was "a Hindu-Yankee, a cross be-

tween Brahma and Poor Richard."\* Emerson once said, "I am not a great poet, but whatever is of me is a poet," and his son has only recently said, "It was as a poet that he would have wished to be remembered."† He was not a reformer at bottom, nor devoid of a cosmopolitanism of sympathy suggesting Goethe's. But slavery had few more terrific castigators and America few more discriminating admirers and constant believers in her great destiny. As for his practicality his daily life at Concord testified to that, and Carlyle had manifold testimony as to the business acumen and sagacity of his American friend and advance agent or promoter as the language of business is today. If a mystic, he was, as Lord Rosebery said of Cromwell, a "practical mystic."

## THE ETHICAL AND SPIRITUAL MESSAGE

The deeds and words of the man which naturally most appeal to *The Congregationalist's* constituency are those which reflect his ethical and spiritual qualities.

That in personal character he was saintly, inspiring reverence and winning love none dispute. "He is good to love," wrote Lowell to Leslie Stephen. His nobility of men and utterance separated him from most other beings in the eyes of Frederika Bremer. Hawthorne, whom he misunderstood and hardly appreciated at his full worth, felt it "impossible to dwell in Emerson's vicinity without inhaling more or less the mountain atmosphere of his lofty thought." In temper serene, in deeds kindly, in imaginings pure, in spirit reverent, he lived among his neighbors a prophet honored in his own country.

And when it is seen—and stated once for all—that Emerson was a prophet, it is easier to understand him and to appraise also. In writing to Carlyle in 1834 he defined perfectly his own ambition, which he realized measurably later. "Account me," he said, "'a drop in the ocean seeking another drop,' or Godward striving to keep so true a sphericity as to receive the due ray from every point of the concave heaven. . . . One thing I believe—that utterance is place enough; and should I attain through any inward revelation to a more clear perception of my assigned task I shall embrace it with joy and praise."‡

Hence, we have the conception of self as a Voice set apart for utterance of truth derived from two sources, inward—connoting Mysticism, and without, as of light on a sphere with rays from every point of the concave heaven—connoting Eclecticism. And when you have said that Emerson was a Mystic and an Eclectic you have said it all. Though among men he lived apart from them; he was open to truth from ancient Greece and more ancient Persia and India, as well as from Judea and the Europe and America of his day; he communed with Nature, listened to the promptings of the Over-soul or Holy Spirit and spake with the certitude (subjective) which the prophet always claims for himself. Of course then—as now—this form of utterance met with the depreciation—to put it mildly—of the rationalists—orthodox or heterodox—and of partisan theologians and philosophers ever at odds with eclecticism.

There was, as Higginson points out, an infidelity in Kossuth's grandiloquently addressing Emerson as if he were a Kant or a Hegel.§ He was not of that school of thinkers who create systems. He was subject to that "vertigo of self-contradiction so dear to Mystics."

Hence when he came to define his doctrine

of God it was not difficult to quote him as a pantheist. But the truth was, as he pointed out in a letter to a friend, that theism and pantheism, immanence and transcendence, were but halves of a sphere of divine truth which he reflected alternately with his spheroidal mind. So, too, as to the personality of God, as he said in the same letter: "Personality, too, and impersonality, might each be affirmed of Absolute Being; and what may not be affirmed of it, in our own mind? And when we have heaped a mountain of speeches, we have still to begin again, having nowise expressed the simple unalterable fact. . . . Do not imagine that the old venerable thought has lost any of its awful attraction for me."\* Joseph Cook, in his discussion of Emerson's theism argues acutely that often as Emerson wandered into pantheistic fields, he in fact was "a fixed individualist and a wavering pantheist," proving it by citations of Emerson's assertion of belief in the personality of the deity, and in personal immortality.† This however is not the estimate of Emerson's transcendental idealism by Prof. William James, as those who have read his book, *The Varieties of Religious Experience*, will remember.‡

## LIMITATIONS AND DEFECTS

In dealing with Jesus Emerson departed most widely from historic Christianity, and has least affected the thought of men who have read him and who otherwise have been influenced more or less by him. A reaction from Tri-theism has not brought with it any minimizing of the uniqueness of Jesus, as at present apprehended by most Christian thinkers. Thanks to Emerson and many of his Liberal contemporaries in New England, the humanity of Jesus is better understood than it was, but the Church has not yet come to feel as Emerson said he did that the doctrine of the Incarnation "is a noxious exaggeration about the person of Jesus," or to believe that "the soul knows no persons." On the contrary we have come upon a time when it is held that the supreme revelation of God was in and through a person—Jesus Christ; on a time when truth is more and more conceived of in terms of personality. Prof. F. G. Peabody of the Harvard Divinity School, in his recent admirable estimate of Emerson, whom he ranks as New England's great mystic and pre-eminent teacher of God's immanence, was explicit in his statement as to the untenability of Emerson's teachings about the soul knowing no person. Thus does the Harvard Divinity School of 1903 say Amen! to the Harvard Divinity School of 1838, speaking through Henry Ware, Jr., on the vital doctrine of God as Person known to personalities, and supremely revealed in a Person—Jesus Christ.

In his attitude toward institutional religion, by his retirement from the profession of clergyman, and disuse of the historic sacraments, Emerson exemplified Protestantism carried to a possible but not inevitable individualistic conclusion. Generation after generation of ancestors from families of Puritan stock, with their perpetual emphasis on individual intercourse between man and God without mediation of the priest, had bred a man in whom the social aspects of Christianity were atrophied, for whom the symbolism of the past had no content. He saw as clearly as any one, and so wrote in his journal, Jan. 10, 1832, that if all "the beaux esprits of the droning world" should recalcitrate upon its approved forms and accepted institutions, and quit them all

\* C. H. Cooley, *Human Nature and the Social Order*. p. 309.

† E. E. Hale. Address, Brooklyn Institute, 1893.

‡ Life of Phillips Brooks, by Allen. Vol. 2. p. 39.

§ H. E. Scudder, *Men and Letters*. p. 147.

¶ Letter of T. W. Higginson, *Boston Transcript*, Jan. 20, 1903.

\* E. P. Whipple, *Recollections of Eminent Men*. p. 124.

† *Booklovers Magazine*, Feb. 2, 1903.

‡ Vol. 1, p. 33, *Carlyle-Emerson Correspondence*.

§ T. W. Higginson, *Contemporaries*. p. 15.

\* *Memoir of R. W. Emerson*, by J. E. Cabot. p. 499, vol. 2.

† *Boston Monday Lectures, Biology*. p. 282.

‡ William James, *The Varieties of Religious Experience*. pp. 51-53.

in order to be single-minded, it would be a sad day for the world. "The double-refiners would produce at the other end the double-damned" was his sententious way of putting it. Anarchy is an even shorter word. But conscience and taste led him out into the freedom of the untraditional and informal modes of worship, and he found his symbols in Nature and not in Judaism or historic Christianity.

Whatever else Emerson was or was not he was an individualist, in politics, in commerce of his mind with man and of his soul with God. Fifty years intervened between Carlyle's and Chapman's estimates of him as essentially an aristocrat in matters social and political\*—and this of course despite much in his writings praising democracy. "Men descend to meet," he said. The converse is the truth. Hon. Andrew D. White has but recently† described how Emerson's contempt for the average man rankled in his youthful mind, and drove him to Theodore Parker as a leader. It was Amiel's verdict upon Emerson that, like Schleiermacher, he was a selfish individualist.‡

There is this to be said however. Because he could not administer the Lord's Supper, he did not urge C. A. Bartol to give it up because he felt similarly. His home was one where Sunday was set apart for the customary religious uses. After a discussion in the home one evening in which radicals present had made Jesus out to be a sort of fakir, Mrs. Emerson asked her husband if he would like to have his children hear such talk. He replied, "No; it's odious to have lilies pulled up and skunk cabbages planted in their places." A lady—a Unitarian, the mother of two children—came to him once and told him that her daughters had begun to attend the Protestant Episcopal church and having become personally interested in religion wished to be confirmed. What would he advise? He recommended the mother to permit and approve the act on the ground that their religious natures having been awakened it would be wise for them to become connected with a church because their interest might otherwise pass away and not return. Obviously such conduct is that of a man who had no disposition to prescribe for others the path in which he himself walked. Unless they came to it of their own choice, as he did, they might walk on forever in traditional ways.

#### HIS IGNORANCE OF LIFE AND MAN

From the days of Henry James, Sr., down to the present, by men as unlike as John Morley, the Agnostic, and Brother Azarias, the Roman Catholic, Emerson has been accused of being defective as a moralist. "He had no conscience, in fact, and lived by perception, which is an altogether lower or lesser faculty," said Henry James. "The courses of nature and the prodigious injustices of man in society affect him with neither horror nor awe," wrote John Morley. "The deeper realities of life he overlooked," charges Brother Azarias. His "anemic incompleteness" is set forth by Chapman. Santayana hesitates not to treat with scorn his "alternately ingenious and rhapsodical, and in both moods equally helpless" mystical dealing with "the problem of evil and its adjustment to the universal harmony." Inge, in his work on Christian Mysticism, accuses him of deliberately turning his back on the dark sides of life and of running away from the solution of problems which, if one had really traveled up the rounds of the mystical ladder rather than having written about them, would not have been so cursorily or trivially dealt with. And last, but not least, Stedman seriously questions his knowledge of humanity or his power to interpret it to itself. It cannot be said that the younger or more recent critics

of Emerson, who are masculine, versed in knowledge of the world as well as of literature, and who are free from the spell of his personal presence—as some of his earlier interpreters were not—rate him highly for penetrating insight into the human heart.

This is a charge brought since Emerson's day against other optimists, men like Henry Drummond and Phillips Brooks, and is one to which the souls whom F. W. Newman aptly called "the once born" are especially liable. Indeed Newman's description of this class fits Emerson most neatly. "They see God," he wrote, not as a strict Judge, not as a Glorious Potentate; but as the animating Spirit of a beautiful harmonious world, Beneficent and Kind, Merciful as well as Pure. The same characters generally have no metaphysical tendencies ('I do not know what arguments mean in reference to any expression of thought.' R. W. E. to Henry Ware): they do not look back into themselves. Hence they are not distressed by their own imperfections. . . . He (God) is to them the impersonation of Kindness and Beauty. They read his character, not in the disordered world of man, but in romantic and harmonious nature. Of human sin they know perhaps little in their own hearts and not very much in the world; and human suffering does but melt them to tenderness."

An optimistic view of human life based either on Reason and having its roots in a fundamental philosophy, or a view based on such a feeling as Sabatier's toward Jesus Christ when he says, "If wearied by the world of pleasure or toil I wish to find my soul again and live a deeper life, I can accept no other guide and master than Jesus Christ because in him alone, optimism is without frivolity and seriousness without despair"—such views are tenable and durable. But, "naturalistic optimism is mere syllabub and flattery and sponge cake," in comparison with them or with the ascetic, "twice-born" view of the world. Such invasive and evasive naturalistic optimism as Emerson proclaimed permeating circles of religion historically alien to it has had not a little to do with bringing about a state of futility in current religious life which makes it possible for observers of contemporary phenomena to speak disparagingly of religion's unheroic moods and laxity and toleration.\*

Emerson's relation to Science and the body of truth concerning the Universe which Science has brought us is interesting in view of his admitted unscientific method of obtaining truth. John Burroughs claims for him pre-eminence as an imaginative writer, stimulated and aroused by the astounding discoveries of physics, and asserts that he was an evolutionist, "not upon actual proof like Darwin, but upon poetic insight."† So also argues Stedman,‡ but Chapman and Gates (L. E.) dissent from this claim; find in him no due appreciation either of Science or of the results of Science; and Chapman compares him disparagingly in this respect with Browning. "He is probably the last great writer to look at life from the stationary standpoint," he says. It is significant that Oliver Wendell Holmes, both poet and scientist—to a degree—in dealing with this aspect of Emerson's life leans more toward Chapman's than toward Burroughs' view.§

#### THE FAITH OF THE FUTURE

In the light of Emerson's combined individualism and mysticism what becomes of Harnack's obiter dictum, "A mystic who does not become a Roman Catholic is a dilettante?" Possibly Harnack might reply, with Emerson's irrational optimism in mind, that he was a dilettante. He was not. He was saved from that by the deep vein of inherited Puritanism he possessed, and by that

practical knowledge of life and simplicity and rigor of environment which life in Concord provided and enforced. That there is compatibility between highest states of intuitional ecstasy and common states of everyday wisdom many a New Englander has proved. That a man may "strive to reduce to greater definiteness men's conceptions of leading physical laws and yet seem to 'live habitually in a sort of mystical communion with the infinite,'" the example of J. Clerk Maxwell proves. It has been said of Horace Bushnell by Dr. Munger, that "he belonged half to the mystics and half to science, and wholly to himself. What he felt he trusted and what he saw he knew." In the light of which blend—whether found in Bushnell or Maxwell—a prophecy of J. R. Green, the English historian, becomes interesting: "In the union of Mysticism with freedom of thought and inquiry will, I am persuaded, be found the faith of the future."

However much our modern society on its social, industrial, commercial side may be swinging from the individualistic to the social—if not socialistic—point of view and structure, it is apparent that man on his intellectual and spiritual side is inclining to accentuated individualism and subjectivity. Religion interpreted in terms of the second great commandment, "Thou shalt love thy neighbor as thyself," is leagues removed now from the individualism in matters of religion for which Emerson stood. He has no distinct message along that line to this age. But religion interpreted in terms of the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is tending toward an attitude toward Nature, toward historic manifestations of religion, toward objective truth which Emerson anticipated years ago. It is time that our leaders should point out, as Prof. H. C. King has in his last book, *Theology and the Social Conscience*, what are the justifiable and unjustifiable elements in mysticism and what are the perils as well as benefits of individualism in matters of religion. It has been said of mysticism that its function is to "dissolve dogma under pretense of spiritualizing it and of shattering faith under the pretense of enlarging it." Between scientific research on the one hand, and individualistic subjectivism on the other, we have come to an hour of peril, a state of affairs when men are saying that whereas there never was more diffused Christian altruism in society, never was Christianity on its institutional side so relatively ineffectual and on its dogmatic side so un-co-ordinated.

In a note to Prof. E. A. Park's famous sermon on the *Theology of the Intellect and the Feelings*, preached first in 1850, he refers to Emerson in terms far from complimentary, intimating that he was a pious man full of idiosyncrasies, incorrigible in his attachment to a false intellectual system because conscientious in his belief in the same, and "a schismatic, a disorganizer, a crossed and uncomfortable member of society, a public phenomenon." Thus did the partisan, theological asperities of the hour obscure even from Andover's acute thinker (also a heretic in his day) that Emerson was a poet, not a philosopher, a man of feeling primarily and not a man of reason, and that never has the country had a more pre-eminent exponent of the very theology of the feelings which Professor Park so satisfactorily analyzed in this classic sermon.

The tendency of Evangelical critics of Emerson from the beginning has been to look upon him as a philosophic seer, whereas he was the poetic seer, and to expect dogma from him when instead he gives literature. His function was that of the artist—to give pleasure, to stimulate the imagination, tone up the mind and will, provoke thought, serve as an admirable example of sententious and often harmonious and lofty style, and not infrequently to put in imperishable form the record of humanity's experience in some of its loftier moods.

\* Carlyle letter to Emerson, p. 33, Vol. 1. Carlyle and Emerson Correspondence; John Jay Chapman, Emerson and Other Essays, pp. 4, 107.

† Unity, April 16, 1903.

‡ Amiel's Journal, Vol. 1, pp. 37-38.

\* William James's *The Varieties of Religious Experiences*, pp. 364, 365.

† John Burroughs, *Indoor Studies*, p. 73.

‡ E. C. Stedman, *Poets of America*, p. 153.

§ O. W. Holmes, *Life of Emerson*, pp. 401-403.



## The Boston South End Church Problem

Notes by a Friendly Critic and Suggestions Touching the Solution

By ROBERT A. WOODS, HEAD WORKER, SOUTH END HOUSE

[In view of the fact that the best disposition of Christian forces in the South End and the wisest methods of church work are still matters under debate we asked Mr. Woods, who has been a resident and worker in that part of the city for eleven years, to give our readers the benefit of his observation and experience. While his article deals with the problem concretely he lays down principles which are applicable in many other cities of the country.—EDITORS.]

Every Protestant church in the South End of Boston which undertakes to face its local problem is fighting for existence. Each renders much helpful service to many people. A few of the churches have distinct ground for encouragement in their work, and look forward confidently. But that the church of Christ is a conquering army is a sentiment rarely expressed in South End preaching.

These notes are written in utter frankness for the sake of setting forth what seem to be the causes of the impaired vitality which affects the whole spirit and attitude of the churches in this great city district. The point of view is purposely not that of one within, knowing all the strong and high first impulses of purpose and motive that go with church life, but that of one who measures all by the test of accomplished net result.

### THREE IMPORTANT PRE-REQUISITES

The first thing that occurs to one who views the work of Protestant churches in the South End of Boston from such a point of view is that only a few out of the entire number of South End pastors have their homes in the South End. The body of Protestant pastors, therefore, begin by cutting out of their sphere of influence all of those vital forms of human contact which are open to the neighbor and the local citizen. Their absenteeism prevents them from bringing immediately to bear the compelling moral power which goes with high-toned family life. In these respects, the ministers, by a curious anomaly, add their force to the very tendencies which are making that part of the South End more and more barren of saving influences. It is not a mere coincidence that the churches which are recognized as having a vital and growing influence in their neighborhoods are those whose ministers live near by.

Nowadays, effort toward human betterment, wherever it is at all effective, depends largely upon the tollsome accumulation of facts with regard to the situation which confronts it. Church work in the South End ought to be carried on with some considerable knowledge of the actual present situation in that district. All that illuminated and illuminating intelligence, which would enable the religious worker to see pictured forth before him what undermining or uplifting forces are at work in the lives of the young men and the young women who fill the lodging houses of the South End; detailed knowledge and sympathetic insight as to what makes up their work and their leisure, with its results put together in such a way as to be available to any present or future member of a working church staff—this is the kind of equipment of which churches in the South End seem to be inadequately possessed.

It is now an accepted conclusion of the present day that large and permanent results come only as the result of the work of a large and permanent force. The South End churches, unfortunately, all have a small number of people upon their regular staff. These are constantly changing. Within the past eight years there have been radical changes in the staff of every Protestant

church in the district, with the exception of one church which is now soon to disappear altogether from the South End. From the point of view of the average man, this, on the face of it, implies lack of a high degree of courage or earnestness or self-denial: that is, lack of the downright qualities essential in Christian leadership.

Among the Protestant people of the South End careful estimates indicate that about one-third attend church with some degree of regularity. One-third have a slight church connection, and perhaps attend Christmas and Easter services. The remainder have no connection with the church whatever. It is a pretty well recognized fact that the churches must lay hold on people when they first come to Boston; that is, as a rule, while they still have the churchgoing habit. South End churches are not to any extent rousing the people out of the habit of not going to church. Church work in the district lives on the momentum begun under other and different conditions.

It cannot be said, however, that there is any feeling of bitter estrangement from the church among the South End people. They are not hostile to the church; they are indifferent to it. One hardly knows whether there is any comfort to be derived from this fact. There is sometimes a touch of contemptuousness in the indifference of a non-churchgoer.

### STRENGTH AND WEAKNESS OF THE INSTITUTIONAL CHURCH

When church work in the South End is mentioned, a discussion is ordinarily suggested as to the relative merits of the type of church with which we have been familiar in the past and the so-called "institutional" church. The former type of church attempts to avail itself of an instrument useful under one set of conditions for dealing with a radically different set of conditions, upon the theory that human nature under all conditions is in essence the same. This type of church is sometimes called the "family church." In other words, it presupposes in the community to which it ministers as the groundwork of its influence a general existence of healthy family life, and the healthy moral intercourse among different families which naturally results. But the essential fact about the South End is that normal family life is rapidly disappearing, and normal neighborhood intercourse practically does not exist. If there is any who questions the profound elemental effect of this change upon religion; let him remember that the gospel in its greatest figures of speech, in its most sublime expression of the kernel of Christianity, takes for granted that every man has some kindling experience of the ties that bind the family and the neighborhood together. The "family church" may do brave service in holding together that which remains of an order which is passing, but it is palpably not the agency for aggressive attack upon the present dominant facts of life in the South End.

The institutional church is a commendable attempt to square religious work with actual religious problems in the South End. Seeing that the fundamental moralizing influence of the home and the neighborhood for thousands no longer existed, the institutional church was designed to provide healthy, though indeed artificial forms of social relation and intercourse, to provide moralizing influences in place of those which had disappeared. This experiment, so far as the South End is concerned, can hardly be said to have failed, because, as the German philosopher has said about Christianity, it has never been

tried. "Art is long," and the art of uplifting a community requires endless patience and assiduity, much common sense, an instinct for good judgment of human nature, abundant enthusiasm, and that stubborn determination which cannot conceive of failure. There are numerous instances in Boston, and even in the South End, as well as in other cities where such qualities have succeeded in making institutional methods a valuable adjunct to the life of the church.

### THE INSPIRATIONAL CHURCH BETTER THAN EITHER

But the institutional church is but a partial and provisional undertaking. We must have, as Dean Hodges has so well said, not an institutional but an "inspirational" church. The advocates of the older type of church, the church unembarrassed by machinery and "plant," undoubtedly hold a strong, and in the long run, an invincible position. The church must be a shrine to which men, according to their different forms of faith, shall return for solace and uplift. On the other hand, the special motive of the institutional church to provide for the moralizing of the various relations into which people come is, in a district like the South End, indispensable to vigorous, conquering Christianity. The institutional church, unfortunately, loses much of its character as a shrine by its complex social machinery, without gaining the sincere, unquesting allegiance of those for whom the social machinery is intended. There is an unavoidable feeling that the opportunities presented are so much bait with which people may be caught. These opportunities are not presented for their own sake, but in order that people may be drawn into the particular church by which the opportunities are presented.

The enlightened inspirational church will see in every healthy form of social organization, whether for recreation or for industrial improvement, for a broader intellectual outlook, or for a more helpful municipal administration, tendencies which in themselves conduce to the more abundant life. It will pledge all its resourceful followers by their solemn vows as Christians to go freely forth into the social, educational and political life of the district, and with all their heart and soul and mind and strength devote themselves to bring about the kingdom of God among the mass of humanity who make the district what it is.

### THE DUTY OF CO-OPERATION

At this point, one comes upon what is the most curious anomaly of all in the South End situation. The captains of the army of righteousness have done almost nothing in the way of co-operating with one another. In fact, the different ministers in the South End, in many cases, have hardly even made one another's acquaintance. If the churches in the South End were in any fair degree determined that their problem should be met, they would attack that problem in its unity with their unity. And if the total human problem in the South End in its moral bearings were to be attacked by the Christian force with its united effort, there would undoubtedly develop new forms of social organization, perhaps a great new popular meeting place, designed to make good the lack of uplifting intercourse in the district. But all such organization would be carried on for its own sake and in the name of the community.

### RESPONSIBILITY OF THE BACK BAY AND SUBURBS

It must be said, however, the difficulties which beset church work in the South End,

including the essentially discouraged attitude of most of the church workers, are owing, after all, chiefly to the lack of an enlightened feeling of responsibility in the congregations of the prosperous throughout the city and the suburbs. The same social forces which have produced the local communities of the prosperous within and without Boston have, as an accompaniment, made the South End what it is. The South End problem cannot be met until there shall be a stern sense of compunction, which will compel the formation of a large organized campaign, amply sustained by all the churches financially and through personal service, which shall attack the situation in the South End as a whole, with the use of every modern invention and resource that can sustain and stimulate moral and spiritual life in such a community.

#### A PLAN OF CAMPAIGN

What would the trustees of a great church fund for the South End require? They would demand of every minister that he enter upon his work with full purpose of remaining not less than ten years, and that he reside in the midst of his work. They would expect him and his colleagues or assistants to place before them in due time an ordered exhibit of the facts which make for or against character in the housing of all the human beings from house to house within a given area—with especial reference to all centers of moral contagion. They would wish to know in thorough fashion about the wages and expenditures of all the different types of people in the neighborhood; of economic hindrances to married life; of the moral dangers that beset young women in their various kinds of employment. They would wish to be sure that the local moral leaders knew in detail about the forms of recreation that are most sought—social clubs, theaters, dance-halls, billiard halls, saloons, and resorts still worse.

In other words, the church force, clerical and lay, would be expected to master the facts about the life whose destiny they are striving to affect, just as any other men master the facts about the material in which they work. The leader in church work would perhaps set before himself the task of learning as many concrete ways of influencing the men living about him as are included in the scheme of the local politician. He would put himself in easy co-operation with every sort of helpful agency which could aid him in making the better life more possible, more inevitable. He would, by drawing upon the financial and personal resources of other and more prosperous congregations, be able to institute new experiments for turning social life right at many of the points where he found it going wrong. He would join hand and heart with other Christian workers throughout the district for the sake of extending his method and securing the varied economies and vastly increased results that come of combination.

The ultimate test of success for the leader in such present day service toward bringing in the kingdom of God would lie in his ability to hold himself aloof from details and give himself to the creation of large plans and the imparting of fresh enthusiasm and high inspiration. His congregation, on the other hand, would be, as Dr. Parkhurst has said, "not his field, but his force"; and there would daily be added to it, from the South End and elsewhere, such as were being saved by the life of service.

See thou bring not to field or stone  
The fancies found in books;  
Leave authors' eyes, and fetch your own,  
To brave the landscape's looks.

Oblivion here thy wisdom is,  
Thy thrift, the sleep of cares;  
For a proud idleness like this  
Crowns all thy mean affairs.

—Ralph Waldo Emerson.

## Four Denominations Consider Union

The Nonconformists of England have set an example to the Christian world by a practical union of Free churches which is constantly increasing their influence and usefulness. The Presbyterians and Congregationalists of Australia are approaching one another by rapid steps, and already have a joint committee at work to bring about a united organization. Elsewhere comment is made on the prospect of the union of several denominations in New Zealand. For more than a decade American Congregationalists have discussed union with other denominations having similar methods of government till the idea has grown familiar. But until recently not much confidence has been expressed that a basis would be found on which bodies of different names and histories could come together in this country.

When therefore a meeting was arranged between committees representing Congregationalists and Methodist Protestants, not many persons expected immediate practical results. However, the United Brethren expressed a desire to share in the movement, and being welcomed brought with them also a committee representing the Christian Connection. Thirty-eight appointed men of the four denominations met in Pittsburg Wednesday morning, April 22, at the headquarters of the Methodist Protestant Church, coming from points as far East as Boston and as far West as Colorado. Fifteen of these were Methodist Protestants, ten United Brethren, ten Congregationalists and three Christians. The Congregationalists present were Dr. William H. Ward, chairman, Dr. Washington Gladden, Secretary Asher Anderson, Dr. S. M. Newman, Rev. Messrs. James, A. F. Pierce, W. H. Jordan, E. B. Sanford, A. E. Dunning and Pres. A. T. Perry.

After a brief period of introductions and conversation the company went to the hall of the Y. M. C. A., where an organization was promptly effected with Dr. Washington Gladden as chairman and Rev. F. M. Pierpont and Rev. W. M. Weekley secretaries. An hour and a half was spent in discussion, each committee, through its chairman, making suggestions as to a plan by which union might be effected. It was then agreed that the committees hold conferences, two at a time, and talk over together their mutual relations. In this manner the Congregationalists interviewed in order the United Brethren, the Methodist Protestants and the Christians, and each of these committees met the others in turn. It soon appeared that the United Brethren and the Methodist Protestants were most alike in their methods of church government, while both they and the Congregationalists were agreed as to doctrinal beliefs. The Christians stood firm in their position that they would approve of no denominational name but their own, would acknowledge no formal creed and would accept no test of fellowship except that of character. The various conferences held during the forenoon promoted a mutual understanding and fraternal acquaintance.

A meeting of all the committees was held in the evening, with the advantage of the information gained during the afternoon conferences. Again the committees separated, and after a time returned, each bringing a series of propositions as a possible basis of union. They were agreed that the first step should be the formation of a national body representing equitably all the denominations forming the union. The United Brethren and Methodist Protestants considered it necessary to have a common creed, and an organization with some degree of legislative and judicial authority over the local churches. Their chief reason for urging control through their delegated bodies was to secure oversight of the weaker churches and to provide for the stationing of ministers. The Congregationalists presented creeds of acknowledged weight, to be used not as tests but as a testimony, but preferred

not to adopt any one declaration as an authoritative statement of faith, and insisted that it was foreign to their policy to recognize any delegated body as having authority to legislate for the churches. They explained their system of ecclesiastical councils, State Associations and National Council, showing that the advice given by these bodies had usually as great weight with their churches and benevolent societies as the commands issued by the executive bodies of other denominations.

Finally, the Methodist Protestants presented as an ultimatum three principles which they believed their churches would not be willing to surrender. They held, (1) that the proposed organization should be a formal and real association, with name, creed, laws and officers; (2) it should have some degree of authority, to be exercised through the national body and through state and local bodies in the territory which they covered; (3) and it should not give to its officers any control that would destroy the autonomy of the local churches and district associations.

The Methodist Protestants asked for a vote on these three propositions. The meeting was not willing to take a vote, and for a time it appeared as though the conference would end with no practical result. However, at a late hour a motion was unanimously adopted that the propositions of all four committees should be referred to a subcommittee of two from each denomination, with instructions to prepare, if possible, a basis of union on which they should agree, and to report this to the whole committee the next day at 11 A. M.

The subcommittee spent the entire morning in an effort to come to an agreement, and for a considerable part of the time the general committee was engaged in earnest prayer for the guidance of the Holy Spirit. Brethren found themselves with one accord and of one mind as they offered their petitions that wisdom might be given to the subcommittee and to them to accomplish the purpose of the meeting. It was nearly noon when the report was brought in, as follows:

The Congregationalist, Methodist Protestant and United Brethren denominations represented in this meeting agree and recommend that a subcommittee shall be appointed by the general committee to work out the preliminary details of a union looking to the ultimate and complete organic union of these denominations in accordance with the following ideas:

1. The formulated statements of doctrine as held by each of these denominations at present, although phrased differently, yet being essentially the same, are to be affirmed.

2. The union for the present is to be expressed in the organization of a general council to be composed of representatives elected from the respective denominations forming the union on some ratio of membership. This council is to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the respective denominations.

3. These denominations shall retain their present names and their autonomy in respect to all local affairs, but they shall add to their name the following: In affiliation with the General Council of the United Churches.

After brief explanations and discussion the report was adopted unanimously, and the brethren joined with deep feeling in singing the Doxology. During the whole of the two days' deliberations entire harmony prevailed, and the spirit of fraternity grew as acquaintance progressed. Brethren were surprised to find how completely they were agreed in doctrinal beliefs, and how nearly alike were the methods of church government employed in different ways and under different names.

It became evident before the meeting had progressed far that the Christian Connection would not be able to join in the movement toward union, but the members of that body exhibited the same spirit of Christian courtesy as did those who found themselves more for-



tunately related to one another, and appreciation of this spirit was expressed by formal vote.

The subcommittee to whom the task was committed of working out the details of the plan of union to be proposed is as follows:

Methodist Protestants: D. S. Stephens, Missouri; P. H. Lewis, Maryland; M. L. Jennings, Pennsylvania; F. D. Tagg, Maryland; George Shafer, Pennsylvania.

United Brethren: J. S. Mills, Pennsylvania; W. R. Funk, Ohio; W. M. Weekley, Ohio; W. M. Bell, Ohio; J. W. Ruth, Pennsylvania.

Congregationalists: W. H. Ward, New York; Washington Gladden, Ohio; S. M. Newman, District of Columbia; A. H. Bradford, New Jersey; A. E. Dunning, Massachusetts.

The subcommittee organized with Rev. William Hayes Ward as chairman and Rev. P. H. Lewis, secretary, and decided to meet in Washington, May 27. When its plans have been formulated they will be reported to a meeting of the general committee, and if adopted, will then be referred to the national bodies of the three denominations for further action.

A. E. D.

## Closet and Altar

### THE USE OF MONEY

*If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?*

A large heart with a little estate will do much with cheerfulness and little noise, while hearts glued to the poor riches they possess, or rather are possessed by, can scarcely part with anything till they be pulled from all.—Robert Leighton.

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

It is unworthy of one born to a palace to set his heart on a cottage, to dwell there: and of one running for a prize of gold, to go off his way to gather the stones of the brook: but so much more is it unworthy of an heir of the kingdom of heaven to be hid among the stuff of this world when he should be going on to receive his crown.—Thomas Boston.

God bends out from the deep, and says:

"I gave thee the great gift of life;  
Wast thou not called in many ways?  
Are not my earth and heaven at strife?  
I gave thee of my seed to sow,  
Bringest thou me my hundredfold?  
Can I look up with face aglow,  
And answer: "Father, here is gold?"

—James Russell Lowell.

Matthew the publican quitted the receipt of custom and threw in his lot with poverty. Doubtless his friends, the other men of business, called it a blunder. "He has forfeited his living," they said. Yes, he did forfeit his living; but he gained his life.—W. R. Huntington.

And never pretend that thou hast a heart to pray while thou hast no heart to give, since he that serves mammon with his estate cannot possibly serve God with his heart.—Robert South.

"Hoe, hoe, who lies here?"

'Tis I, thee goodie Erle of Devonshire,  
With Kate, my wife, to me full dere.  
Wee lyved together fifty-fye yere;  
That we spent, wee had;  
That wee left, we loste;  
That wee gave, wee have.

—From a tombstone at Tiverton, Eng., quoted by Professor Park in an article in *The Congregationalist* twenty years ago.

Keep us, O God, from all folly of idolatry, whether of the gifts of earth or of the desires and imaginations of our own hearts. Let not the lust of the flesh, or the lust of the eyes, or the pride of life have dominion over us. Preserve us from that love of money which is a snare to the soul. May we be diligent in business as faithful stewards, seeking justice before gain and loving mercy rather than covetousness. In the midst of business may our hearts be quick to hear and eager to obey Thy will. If riches increase, help us not to set our hearts upon them. If they take wings, help us not to lament as those who have been stripped of all their treasure. Give us fixed and equal minds in joy and woe, in gain or loss; forgiving and upholding, enlightening and making joyful, for Jesus' sake. Amen.

## The Situation in China

By C. A. Stanley

The many interests involved in the relations of China make the present situation very complicated. He would be a bold man who would venture a prophecy regarding the future. One's viewpoint will necessarily give color to one's observations. Then again the indications are at conflict among themselves, and as one views one class or the other, so will his opinions be influenced. If one takes note of only a certain class of editors looking towards reform, giving them full face value and goes no further than that, the impression made will doubtless be that progress is the order of the day and that great and important changes must come soon. Your £50 note is worth its full face value though you may lose something by exchange. Is it so here? A few facts, patent to every careful observer heavily discount every editor emanating from the Peking Government having in it the least intimation of change in the direction of radical reform which will bring to the people ameliorated conditions, greater enlightenment and knowledge, and introducing reform and progress in all departments of public service and improving social relations. The simple introduction of Western machinery and method, or the results of scientific discovery and invention count for little save along the plane of materialism. They bring greater revenues into the coffers of those in power—which is the main object of their introduction—with little or no change in the hard conditions of the poor and oppressed. We must look deeper and farther for this.

Many of the edicts which had reform written more or less legibly on them, both before and since the Boxer uprising, were simply intended to deceive the foreigner. It is known that some edicts were followed by secret instructions; that some were capable of a double interpretation and the receiver chose according to his own predilections. It is also a fact that where such "reform" edicts were apparently obeyed it was only in outward form—a little show being made and then all fell back into the old ways.

Another even more significant indicator is found in the removal and appointment of officials. During the exile of the court occasional glimpses were obtained within the inner circle, and there is ample occasion for believing the statements then made from within that the Empress Dowager did not imagine she would ever be permitted to assume power again. But few have been shrewder or quicker than she to grasp the situation and take her chances, until gradually, backed by Russia, and aided by the dull comprehension of the other powers she has finally established her authority again. As her position became more assured she became more bold in removing officials who had reform predilections and were acceptable or favorable to foreigners, and appointing in their places those of known anti-foreign and anti-reform proclivities. Sometimes the better official has been retired, or kept waiting long for a position, or placed where he was a nonentity save in the bare routine of his office duties and carefully watched. To such an extent has

this been the case that some, even Chinese, believe it to be a part of a fixed purpose and plan for another definite anti-foreign reaction for which secret preparations are being made.

A recent act of this sort is the appointment of Yü Lien San, a known anti-foreign reactionary, to the governorship of Shansi in the place of the present governor, a progressive man.\* Against this appointment the United States, the French and the Italian ministers have protested. To this might be added the promotion of Kwei Chun, an anti-foreign official degraded at the instance of Germany; and the execution of reformers as rebels by the anti-foreign, anti-progressive governor of Kwangsu. Many other similar instances might be cited of comparatively recent occurrences to indicate the uncertainties of the situation. Should another anti-foreign rising occur, it will be more carefully prepared, more thoughtfully organized so as to prevent premature developments, and will be on a more extensive scale than was the one of 1900.

And it need be no matter of surprise if, while the Dragon is to the fore, the Bear is in the background—invisible it may be for the time, but there; for he is shrewd if clumsy, and this will be his coveted opportunity of possessing what his greedy eyes have long desired. That it will succeed, or that it will attain such proportions of cruelty and destruction as the former, should another rising be attempted, I do not believe; for, foolish and blind as has been the course of each and all the foreign Powers before, during and since those bloody days, it is impossible to believe they can be so blinded and stupefied again as to disbelieve and disregard occurrences reported to them from reliable sources, by eye witnesses in some cases, and be absolutely unprepared. It seems equally incredible that after the lessons of 1900 and subsequent events such a plot could be again planned or its execution attempted; but some lessons are hard to learn, and many of the occurrences of the last few decades, in which the Chinaman has always come out ahead of the foreigner in the end, are of such a nature as to make it far from impossible. And we remember the old adage, "Whom the gods would destroy they first make mad." Of one thing we may be sure, that another such attempt will inevitably mean "the break-up of China."

Tientsin, China, Feb. 24.

"If Jesus Christ should return to earth tomorrow he would be welcomed in every Jewish synagogue in the land" is a statement with which a Reformed Jewish rabbi of Chicago closed a striking speech before an Epworth League last week. We doubt it.

\* Since this was written it is stated that Yü Lien San has been permitted to retire from his position (designate) of governor of Shansi, on account of "ill health." This euphemism deceives no one, and we may expect soon to hear of his promotion to a more desirable post, following precedents. A gentleman just in from Shansi says there is general satisfaction at the withdrawal of the appointment of Yü Lien San.

C. A. S.

## A Country Parson Comes to Town

An Impression of Brooklyn Congregationalism

BY REV. NANCY MCGEE WATERS, D. D.

The *Congregationalist* asks that I write out my impressions of Brooklyn Congregationalism. As a people, we have suffered much from the garrulity of the careless and callow visitor. After sixty years, the American Notes still hurts. We are as wary of "first impressions" as of spring poets. But First Impressions, as John Burroughs suggested, must be written first—before the writer becomes part of what he sees. "After that they are prejudice, pride and personality." So, at the risk of being set down for one of those nameless gentlemen "who rush in where angels fear to tread," I obey.

### THE CITY OF CHURCHES

Brooklyn is the Preacher's Paradise. The novice coming to the city of Beecher, Storrs, Behrends and Meredith with fear and trembling finds himself watched over with love and girded with strength by these great names. They still exalt the pulpit. Congregations trained under these masters are kind to beginners. It is a city of churches and churchgoing folk. Here the Sunday school flourishes. The press is sympathetic. *The Eagle*, with St. Clair McKelway at its head and Franklin Sellers for religious editor, has done more for the pulpit and the church than any other great daily in the world. All Brooklyn welcomes the new minister.

### THE CHURCHES OF THE CITY

Of our order there are about thirty. Church life is vigorous and aggressive. There are no other such large congregations in America. This is true of all denominations. It is like Ocean Grove on Sunday. Here is not only an aggregation of people but cordiality, loyalty, enthusiasm and spiritual passion. To be one of this army fires the heart. The new comer finds himself saying, "Here is the grandest place in the world to learn how to preach." Sermon-making becomes a burning fever; for from his study he can always see the faces of the 2,000 friendly listeners. The new man is overwhelmed by the magnitude of his tasks and his multifold duties, but soon he begins to feel the intoxication of the people's spirit and work becomes a joy and he cries out to his friend: "For the right man, this is perfect opportunity. If I fall here, it will be because I am too little." When prayer meeting night comes, joy runs riot in the preacher's heart. Think of it! Six hundred persons present—half of them men and the only embarrassment, the wealth of willingness and ability to take part.

### CHURCHES AND MINISTERS IN FELLOWSHIP

Once a month the Congregational Club meets. It represents both the churches and the ministers. The smiling Cragin, long the prize layman of Chicago, now graduated into Brooklyn, presides. All the churches are represented. A good dinner and fine speeches lead up to the climax of the feast, a hearty, old-fashioned country sociable. Here one gets to know some scores of as splendid lay folk as the world ever saw. Probably the new minister came to the meeting worried and wearied with his exacting and unending tasks. Besides all other duties, he has been engaged in committing to memory the names, faces, peculiarities and relatives of some five thousand new people. Slowly but surely he finds himself turning into a Book of Poerage, a City Directory and Biographical Dictionary combined, with new volumes to be issued *ad infinitum*. But when he comes into this gathering, he finds rest and tonic in the generous friendship offered him, and with the poet wants to sing about "the joys of mere living."

The Brotherhood is the name of the Ministers' Club. It meets once a month for lunch

at the University Club. "Abandon care, all ye who enter here" is the invisible motto above the door. Monday's "Blue Devil" dares not show his face. To theological hairsplitting we have said, "Get thee behind me, Satan," and the demon is exorcised. There is even no "paper" to molest or make us afraid. It is really a brotherhood and a royal fellowship obtains. We like one another. We may not speak of one, since there is not space to mention all. But none of us new fellows are ever grudging in our praise of the giants who remain to remind us of heroic days—Drs. Lyman and McLeod. Lyman is dean of our Ministerial Corps—a prince amongst us. "Uncle Tommy McLeod" is every man's father confessor and at the board his stories are the wine of the feast.

### DO I LIKE BROOKLYN?

I have been asked that several thousand times. Of course I like Brooklyn—who does not like sunshine and friendship? I like it for a full hundred reasons. But its atmosphere is its charm—intellectual, sincere, hearty, religious.

I should like to collect the pessimists who complain that Christianity "is living at a poor dying rate" and that the church has lost its power, and bring them all to Brooklyn. Out of their cold and dry hearts would spring again the flowers of hope, even as violets come up in the fields when the spring sunshine hath touched the cold earth.

Why would it not be a good plan to make a short residence in Brooklyn part of a course in homiletics in the theological seminaries? This I would recommend not merely because of the preaching to be heard, but more for the temperature to be felt. It might be well to bring their future parishioners along with them. They would learn that sermons grow and are not made; and that growth depends on atmosphere. Whether the churches have sermons hot or sermons cold depends one-half on the congregation.

After all, the human secret of the live church is personality. It is the great men who have wrought before us who have made Brooklyn churches alive; and we new men and untried are permitted to enter into their labors. It is a holy privilege and fills us with humility and awe. We cannot wear their mantles, but we do pray for their spirit.

### GIVE US FACTS

I hear some impatient reader saying, "Give us facts! What are our churches doing?" This is just what I have been doing. My first great impression, a composite one reflected from many churches and from a multitude of people, is the impression of *esprit de corps* and even fervid enthusiasm. That, to my mind, is the great fact. There are many things of the letter to write down; but space forbids.

I have spoken only of our spirit of hopefulness. Of course we have our problems and burdens—but life is too short to tell of our ailments. A book might be written out of the fears of the new man who finds himself face to face with all this multitude and in dismay asks himself, "What will my five loaves and two small fishes be among so many?"—but vivisection is not popular.

I would like to tell of the splendid way the Clinton Avenue Church is making ready to entertain the State Association in May. Enough for now that the best program and the largest hospitality the clans of the Puritans ever saw is forthcoming. All Brooklyn will belong to our up-state friends.

The Beecher Memorial Fund grows apace and will grow. Not only has Dr. Hillis gained the hearty co-operation of the leading citizens of the nation without regard to creed, but the

cause appeals to the popular heart. Brooklyn people believe in it. Not the least good that has come from the movement is the demonstration to ourselves that there is no more in this city a divided Congregationalism. To the differences of the past the new generation hath said, "Let the dead past bury its dead." For the living there is only confidence, co-operation and perfect fraternity.

This was made evident in the services of Holy Week. The pastors of thirty churches exchanged with one another for four nights out of the five—each pastor being in his own pulpit but once that week. The arrangement has been heartily supported by every minister and every church. Our unity is unbroken. Already the Congregational Club is planning a great mass meeting of Congregationalists to be held in the fall in the Academy of Music. Its purpose will be to give impetus to a great Forward Movement. If our primacy as a church is to be maintained in Brooklyn, a large number of new churches must be planted in the new parts of this most rapidly growing city in the world.

## Canadian Jottings

### In Other Fields

The introduction of a gown in a prominent Ottawa pulpit having aroused strong opposition, the Court of Appeal has decided against the innovation and the offending minister has laid aside the gown. Baptists have appointed a field secretary for Sunday schools.

The Church of England mourns the death of Rev. F. J. Steen, one of her ablest clergy, who, though young, ministered to the largest cathedral congregation in Canada. Two years ago *The Congregationalist* chronicled a serious conflict between Mr. Steen and the archbishop, in which the former triumphed.

### The Cigarette Prohibited

Legislation to prohibit the manufacture and sale of cigarettes, has been secured by a large majority in the Dominion Parliament.

### Spring Congregational Associations

Meetings were held at Frome, Toronto, and Montreal. Reports from the churches showed a good winter's work, with financial, numerical and spiritual gains. Programs were filled with practical papers and discussions.

### Special Feature

The challenge from England for the removal of church debts was commended to the churches. It is hoped that the ten per cent. incentive promised in England will be increased to twenty-five per cent. by interested individuals, and that Rev. J. D. Jones will be secured for a campaign among the churches.

### Closing of the Congregational College

The exercises were varied and interesting. Prof. E. W. Lyman of the department of philosophy in Carleton College, made two fine addresses on Faith and Mysticism, taking the position that "Mysticism cannot preclude faith in a historical revelation." Rev. John Morton preached the baccalaureate, on *The Preacher's Message*, and Rev. J. L. Gordon gave the convocation address.

### The Passing of Sir Oliver Mowatt

One of the most striking careers in Canadian history has just closed by the death of Sir Oliver Mowatt, the venerable Lieutenant Governor of Ontario. Among the many positions he occupied during his varied and rapid advancement the twenty-four years of unbroken premiership is perhaps without a parallel. This term of office would have been extended over thirty years, as the Liberal party is still in power, had he not become minister of justice in the Dominion Parliament and subsequently governor of Ontario.

J. P. G.





Garden of Gethsemane and Mount of Olives

## The Holy Land of the Artist-Pilgrim

The Glory Shed over Sacred Places by the Bloom and Verdure of Spring and Early Summer

BY HENRY R. BLANEY

[Palestine has seldom been described from the viewpoint of the painter and illustrator searching for Oriental effects of color and line. Rarely does the American artist wander so far from home, but the following article by a Boston artist combines the results both of his observation as a traveler and his work with pencil and brush.—EDITORS.]

A sweet June morning in the Garden of Gethsemane; the air redolent with the scent of flowers, the blossoming oleanders, hollyhocks, fox, geraniums and native flowers, blaze in the deep shadow of cypress and olive. Shading our eyes from the rising sun just peeping above the Mount of Olives, we gaze towards the Golden Gate rising against the walls of Jerusalem and seen through vistas of spring flowers; a flush of color bathes the gray walls of the ancient city, and the purple night mist, which ripens the grapes of this dry and dusty land, rolls back against the hills borne by the fresh south wind.

The Garden of Gethsemane should be studied during the month of June. The Franciscan monks who own the garden have large underground tanks of rain water especially arranged to keep this beautiful garden fresh and blooming during the long months of summer drouth. During March and April it is bare and

gray, giving no hint of the later luxuriance and satisfying sweetness.

In contrast with this haven of peace and quiet are the narrow streets and foul alleys of Jerusalem, where the city Arab and Jew live their lives of squalor and poverty. Dark and dismal windings, weary and slippery staircases lead to untold misery. Here and there, however, one comes upon a fine old doorway green with age, the recessed side walls showing yellow and white marble in stripes, the tone of old age softening the marks of neglect. One arrives in Jerusalem tired and travel worn after a journey of nearly five thousand miles; for the first week or so little of the local color or picturesque appeals to the artist, but gradually material evolves itself from the mass of noted effects and work becomes a pleasure.

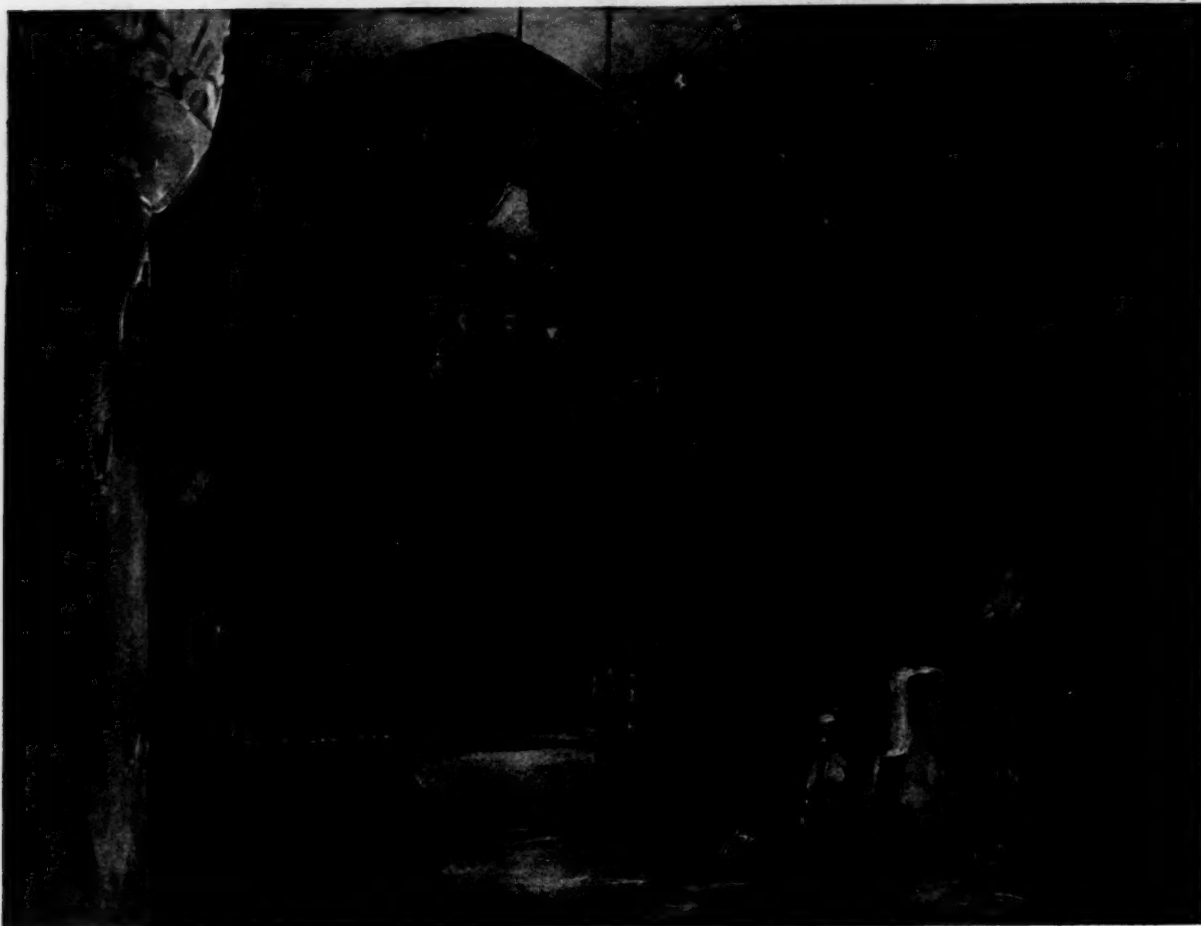
A sketching chair and sketch-book are all that one can manage to carry day after day; at eight o'clock on your first morning you start out bravely from the house, wearing heavy walking boots and dressed in gray cotton Khaki.

Perhaps you have determined to reach the Mount of Olives; through the Damascus Gate to the Via Dolorosa and on to the Gate of St. Stephen's you find to be the shortest way to your quest, free from

crowds and in refreshing shade, down the dusty road lined with beggars to the Valley of Jehoshaphat, straight on up the hill is the Mount of Olives capped by the mighty tower of the Russian church; the road is steep and stony, narrow and winding, and tests one's strength to the limit of endurance. Halfway up the hill in the shade of an olive tree you turn and gaze over the fair prospect embracing the Holy City.

The Garden of Gethsemane lies at your feet, marked by eight cypress and as many olive trees, surrounded by a high wall of light-colored stone, divided by the vermillion roofs of the prayer stations surrounding the garden. The whole eastern wall of Jerusalem is disclosed with the dome of the Mosque of Omar as a center of interest. The dome is of a deep madder color, the copper plates with which it is covered being affected naturally by the weather.

The valley is still in shadow, and from its depths arise the tinkle of camel bells, the cries of the men drawing water and the barking of dogs. Syria repays the closest study the student can give, but to the painter who has traveled in tropical countries the arboreal poverty of Syria is most pitiful, the fields are relieved by only an occasional fig tree or



*St. Helena's Chapel of the Holy Cross*



*Garden of Gethsemane*



vineyard, though of course the omnipresent olive tree crowns every hill.

A beautiful subject for the artist is Bethany, especially by moonlight, the line of the road passing through the town lending itself to the composition. Soft lavenders and grays predominate and olive trees sway in graceful fashion overhead, delicate gray mists steal before the distant mountains of Moab and the steely waters of the Dead Sea glisten under the light of the full moon. And so from day to day, encompassing the city, regularly moving on from one vantage point to another, one is delighted to find that a new scheme of color and forceful composition appears under increased knowledge of the ground; the Valley of Jehoshaphat, Siloam, and the Garden of the Kings disclose their manifold beauties under the effect of changing light and shadow.

The old mulberry tree of Isaiah's martyrdom in the valley opposite Ophel and the Pool of Siloam does not lend itself to photography on account of its size and position; to the painter only can it be useful. This old tree banked with earth and stones, its limbs propped up with boulders, the leaves resembling a pear tree and of similar color, was of great antiquity three hundred years or more ago, and is of historical interest today.

Horseback riding in Syria in search of paintable material is distinctly not enjoyable; the horses amble along like goats, and one earns his ride by wearing his whip to a frazzle on their tough hides. Still if one is of a hopeful disposition he can reach Bethlehem in time to do some work before noon. Six A. M. should see the traveler on his way so as to forestall

the heat of midday. A straight road in good condition leads the pilgrim on through broad fields covered with vineyards, the vines wet with dew. After about two hours' ride Bethlehem comes into view beautifully situated on a low hill jutting out over the surrounding plain; the color of the ground and of the olive trees is fresher and brighter than about Jerusalem, since water is cheaper here and is used more freely in irrigation.

The Church of the Nativity in Bethlehem is of interest, both for the history which it commemorates, and the present general appearance of quaint Byzantine interior decoration. The church is divided into three divisions in its management by three different religious denominations, each jealously guarding its own rights. There appears to be constant tension between them, and this possi-

bility of friction causes the Turkish authorities to keep soldiers constantly on guard in the church with loaded rifles. You enter the main part of the building through a low door, so low that one involuntarily bows the head. On the east side of the church below the main altar is the entrance to the chapel containing the recess where the Manger was supposed to have rested. The steps leading to the chapel are slippery as glass, so that many visitors fall flat on passing through the door.

Good examples of old Syrian architecture may occasionally be met with in the byways and alleys south of the main square, and are still in a state of good preservation. The country Arab comes

basket and arranged in tufts on the edges of the covers. Their cooking pot covers are unique, and are made of heavy straw with a small cup attached to the top to hold the salt, the edges of the cover bound with felt stripes, red, green and blue, alternating. The Arabs sometimes bring to their foreign friends a sample or two of ancient pottery, deep bowls ten inches across, and pitchers of earthenware, plain, without decoration of any kind, found accidentally by the shepherds near Bethany and Bethpage.

The Church of the Holy Sepulchre and the Mosque of Omar should not be visited until towards the end of one's stay in Jerusalem; by that time one is more in touch and sympathy with the curious life

which surrounds and obstructs the entrance to the shrine. The Holy Sepulchre is a light yellow marble building about forty feet long, twenty feet wide and thirty feet high, crowned with a superb old green dome attached to the structure at the western end. The Sepulchre is placed in the center of the enormous rotunda of the church, and is decorated with portraits of saints, lamps, and tall candlesticks fitted into bronze bases.

St. Helena's Chapel of the Holy Cross is to many the most novel and interesting spot of all. The visitor proceeds to the east end of the church and gropes his way down a dark, deep, but wide staircase, to come out at the end into the Middle Ages; the color of this extraordinary chapel is Byzantine and has not been restored or changed from the remotest period; Prussian blue, orange, brown madder, and gray-green predominate in the decorative scheme. The chapel is



The Holy Sepulchre

into town for supplies, dressed in the universal woolen bournous, bound about with an antique belt to which is attached his dagger; hanging to the belt is a small bag containing flint and steel, sling, and charms to keep off the evil eye. These men resemble the Arab of Tunis and Egypt and are agreeable in appearance and manners. The natives of Abyssinia make the pilgrimage to Jerusalem, and have a regular church with priests constantly in attendance. These people constitute admirable suggestive groups of figures for foregrounds, the women reading old black-letter Bibles bound in ancient fashion with clasps and thongs of leather. The Abyssinians bring curious baskets to sell which are rare and valuable, the decoration being in narrow stripes of scarlet, gray and green felt, interwoven only on the surface of the

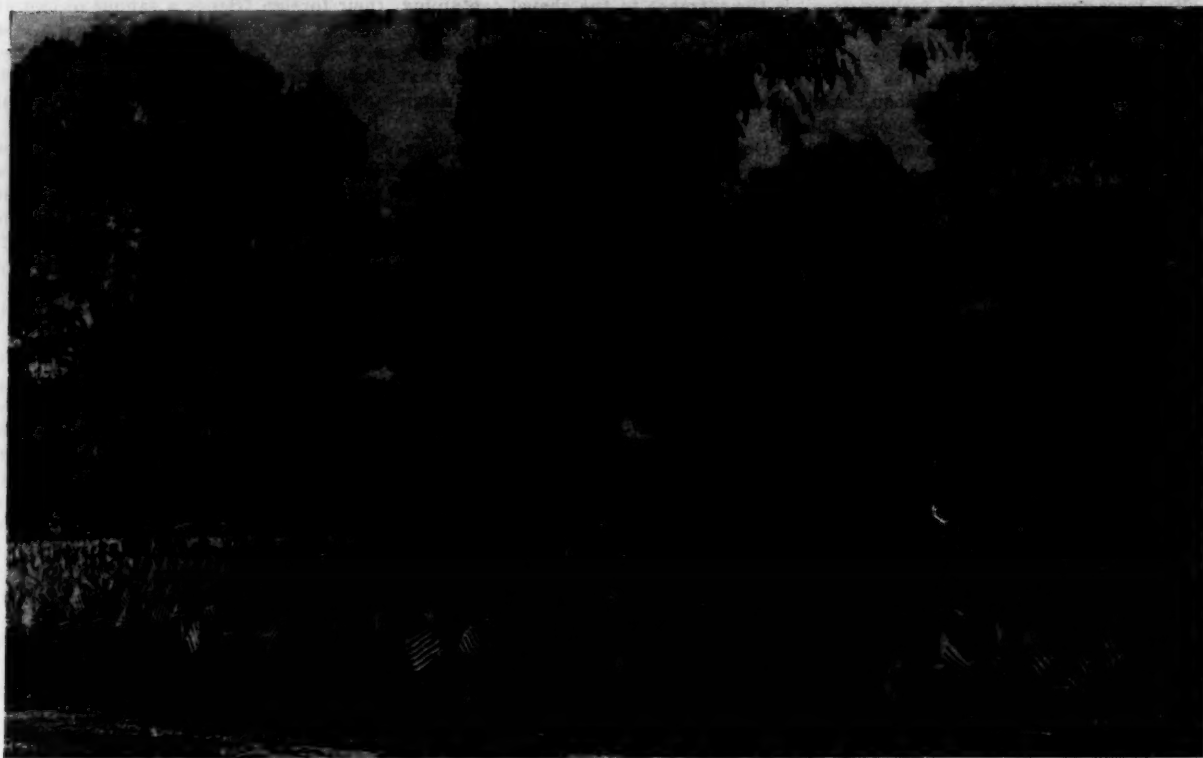
fifteen feet below the surface of the ground, and there are no windows except the three or four in the cupola. The light is soft and dim, but towards afternoon a beam of sunlight falls upon the altar; this effect was undoubtedly prepared by the ancient architects. Old lamps balanced by white and blue porcelain balls, and ostrich eggs hang in festoons from pillar to dome, and before this specimen of antiquity one stands spellbound in delighted surprise.

The Church of the Virgin, situated near the Garden of Gethsemane, is another specimen of Byzantine architectural taste and dates from A. D. 1300. A large paved court in front of the entrance is usually filled with beggars and pilgrims. The color of the exterior walls of the church is light yellowish gray, the surface worn and pitted by the action of the atmos-

phere. Near by is the Grotto of the Agony; it cannot be painted or illustrated satisfactorily, as it is small and dark. A feeling of awe and veneration penetrates the soul at the sight of these sacred walls. To visit the Mosque of Omar it is neces-

sary to organize an expensive excursion party; with dragoman and cavass. One morning I blundered alone into the inclosure reserved to Mussulmans, and was politely but firmly escorted out again without delay by a Turkish policeman.

Enough was seen, however, to cause one's heart to bound with joy at the Oriental beauty of the tinted courts embellished with tiles and arabesques, recalling Vereschagin's masterpiece in the Boston Museum of Fine Arts.



Graves

## The National Cemetery and Prison at Andersonville

By H. H. Proctor, Atlanta, Ga.

The thirtieth of May is sacred to the nation. With its return the heart of the country instinctively turns to those eighty-three national cemeteries, mostly on Southern soil, where in 194,492 known and 151,710 unknown graves lie 346,202 men who fell fighting for the flag. And in all the land fittingly enough, there are no spots more beautiful than these. For their care and improvement the national government spends \$100,000 a year.

The cemetery at Andersonville, Ga., gains additional interest in view of the famous prison connected with it. Of these I wish to speak. No one can spend a day there, as I did lately, without drinking deep of the patriotic spirit. The very ground on which you stand seems holy, when you think how brave men suffered and died there. The very air seems charged with their spirit still.

Some disappointment is felt when over one hundred miles south of Atlanta you get off at a little station, with a few straggling houses here and there. But in the distance, a mile away, the national flag waving invitingly bids reassurance. At length you stand at the entrance of the cemetery, entering through the strong iron gates of the thick ivy-covered brick wall, 12,782 known and 923 unknown men are buried within.

Many things at once interest you. Walks lead to every part of the grounds. Trees, shrubbery and flowers enhance the natural beauty of the place. Feathered

songsters of the South chant daily requiems. Each grave is marked by a white marble headstone, on which is generally carved the number, rank, name and state of the dead soldier. Here and there we read the sad inscription, "Unknown." The white stones contrasting with the fine greensward under the soft Southern sky make an impressive scene. This is especially true in that part of the grounds where stands the splendid monument of New Jersey, as shown by the accompanying illustration.

In a convenient place there is located an octagonal rostrum, where every Memorial Day gathers a large concourse of people to pay homage to the sacred dead. After the exercises the most impressive act of all follows. Each grave, officer or private, white or black, known or unknown, is decorated with a miniature flag. And what a transformation! Instead of the monotonous rows of bare white stones a field of flags, by the magic of loving remembrance, appears!

But as impressive as is this cemetery, more impressive still to me was the prison. It is only a few rods away. Its notoriety is universal. Blaine, in his memorable speech in Congress, immortalized its more than Siberian horrors.

Some of the posts of the old stockade fence, survivors of that dread prison will be interested to know, still stand. There, within a space of thirteen acres, 52,345 men, the very flower of the Republic,

were kept in a pen. For thirteen months they were exposed in that rude stockade to the heat in summer and the cold in winter, to blistering sun and chilling blasts. From cruelty and exposure, hunger and thirst, disease and dirt, they died like sheep. Every fourth man died!

The story of "Providence Spring" is universally familiar. It proves that God is yet with men as of old. The water supply for these thousands in that small space consisted of but one little brook which of course soon became unspeakably foul. In their thirst they cried unto God for water. He who hears the cry of the raven could not be dumb to the prayer of the suffering soldier. It was night. Soon the sky was overcast with clouds, the lightnings flashed, the thunders rolled, and a great rain came that night. Next morning a fountain of living water sparkled in God's sunshine near where the devout soldier had knelt in prayer the night before.

In recognition of God's providential gift they christened it "Providence Spring." Today a pavilion of stone, erected by the Woman's National Relief Corps, commemorates the spot. Two significant utterances are carved on marble tablets in the pavilion. On one we read these words: "The prisoner's cry of thirst rang up to heaven. God heard and with his thunders cleft the earth, and poured forth his sweetest waters gushing here." Over the fountain, which has



never ceased from that day to this, carved in Georgia marble are the great words of that great man in whose big soul the nation was born again: "With charity to all and malice toward none."

As I stood by this spot and looked up on the hill I felt a new love of country stir within my heart. I could but say in my heart I would rather be a plain American citizen, though black, than a knighted Roman under Caesar.

As we think of that prison we are thankful for the cemetery. The prison typifies suffering. The cemetery is the symbol of peace. Through that gateway of suffering our martyrs entered into peace. How typical of the nation! Through the crucible of suffering it entered into peace.

### Ideals of Labor Leaders

Most of the stronger labor leaders in the United States are now ready to use their combined influence in favor of an organization that shall be strong enough and intelligent enough to put no undue check upon new machinery or upon the output of labor. They are more and more against a reckless use of the sympathetic strike. The best of them say openly that the whole policy shall be to train their men into fairness toward non-union men. The head of the garment workers tells me, "You may say without qualification that this is our aim, and that we shall work steadily toward such an education of our men as finally to bring it about." The head of the locomotive engineers says expressly that they will in no way intimidate non-union men. Mr. Sargent of the firemen's union writes: "When strikes are declared, the men should go home and stay there. If any men can be

secured to take their places, let them take them. In the past there has been too much coercion and too little instruction and education along these lines."—From *Brooks's The Social Unrest* (Macmillan).

The sense of the world is short—  
Long and various the report—

To love and be beloved;  
Men and gods have not outlearned it;  
And, how oft soe'er they've turned it,  
Not to be improved.

—Ralph Waldo Emerson.



### For Endeavorers

PRAYER MEETING

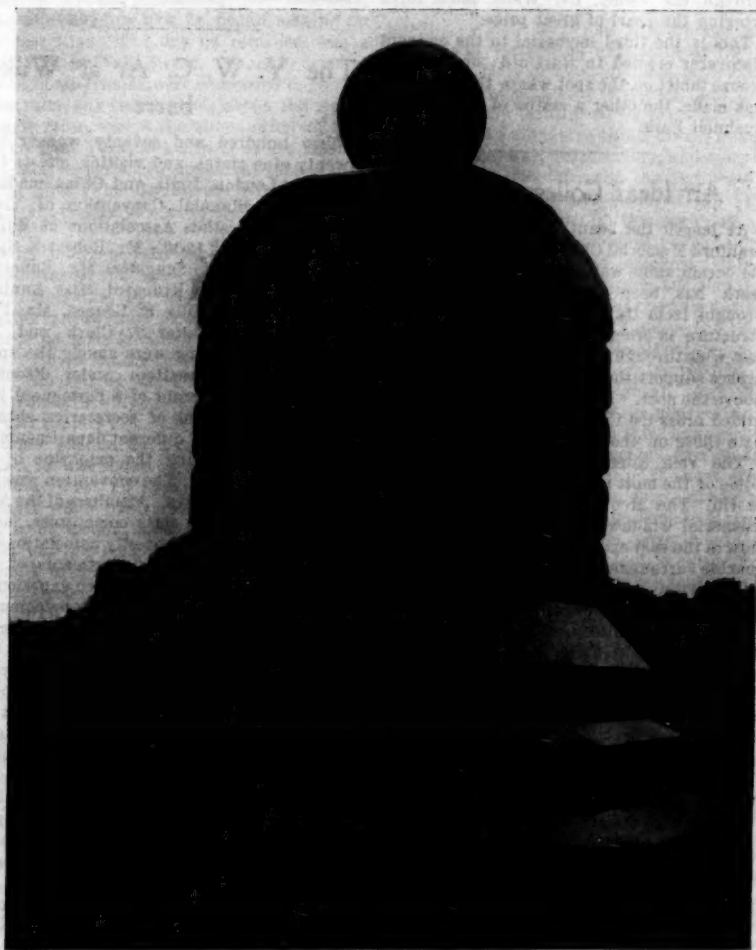
BY REV. H. A. BRIDGMAN

Topic, May 10-16. What Does the Story of Zaccheus Teach Us? Luke 19: 1-10.

Obstacles in the way of seeing and knowing Jesus should never daunt us. We think sometimes that the difficulties in the way of becoming Christians, or becoming better Christians, are insuperable. We have not the emotional temperament; we are surrounded by a set of persons who do not help us Christward and who would smile derisively if they knew we were thinking about him; we are involved in many social entanglements that make it hard to come into direct relations to him. But if we really want to know Christ better, there is some aid right at hand if we will only look resolutely about us. What the tree was to Zaccheus, some friendly hand, some warm-hearted Sunday school teacher, some church or brotherhood may be to us. Granted the earnest desire on our part, and the means will generally be provided, just as God himself had the lamb ready for the sacrifice when Abraham and Isaac went up into the mountain together. Only beware and not wait too long before you bestir yourself to find this aid. If you do, the desire will grow cold.

Earnest effort gets a reward all out of proportion to the energy it puts forth. Zaccheus would have been repaid for his climb if the great Rabbi as he passed under the tree had chanced merely to look up and smile or nod pleasantly at him. But lo, Jesus is halting. In the presence of the great multitude he is telling the man in the tree that he wants to spend the night at his house. What a happy downward scramble that must have been for the chief publican of Jericho. Behold this stranger teacher whom the multitudes are thronging has picked him out as the man to entertain him. O, there is something better for all of us than a mere casual acquaintance with Jesus. He is ready to put at our disposal all the rich resources of his royal nature. He is willing, nay eager, not only to tarry under our roof as a guest but to abide there forever as a friend.

Contact with Jesus always deepens the moral life. It was so when Peter had that first marvelous catch of fish and gained what was worth more than all the kettles of fish he ever caught, namely, his first deep insight into the mission of Christ. That aroused in him



so great a consciousness of sin that he would have the Master depart forever. To Zaccheus also came the disclosure of his own shortcomings, but on the spot the noble impulses within him leaped up and he vowed henceforth to walk in the new light which that day had irradiated his home and his entire being. In plainer words he resolved to do what General Booth often tells his Salvation Army converts to do, namely, to "quit his meanness." No man's intercourse with Jesus is worth a farthing to himself or any one else unless it sends him out determined to clean up his life at any point where it shows the stain of the world, the flesh and the devil.

And there is one more lesson for all of us who are professedly religious—the lesson which lies in the background of the parable of the prodigal son—the lesson which is at the base of the incident about the Pharisee and the Publican praying in the temple. There is no place in Christian thought for distinctions between man and man and class and class. The echo of that murmur against Jesus because he spent the night with a man they condescendingly called a sinner, as well as the echo of that murmuring when the poor woman wept over his feet as she anointed them, has been heard all too often down through the Christian centuries. It is time it was forever silenced.

### A Conqueror of Pain Honored

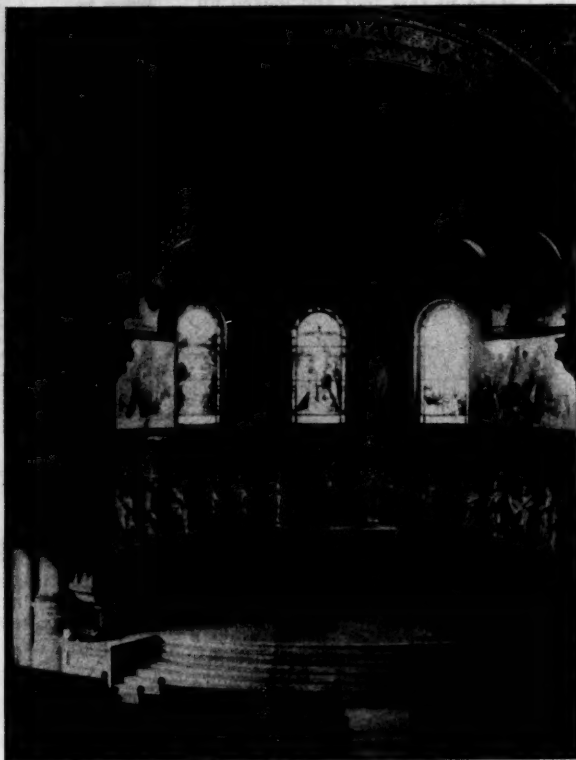
An audience that taxed the capacity of the large meeting house of First Church, Hartford, in which the local Dental and Medical Societies were largely represented, gathered Easter Sunday to honor the memory of Horace Wells who, in 1844, discovered *anesthesia*, which an English statesman declared to be "the greatest discovery of the nineteenth century." The immediate occasion was the placing in the church of a window given by Charles T. Wells, a member of the church and a loyal son of the discoverer, in remembrance

Faith and Salvation; and the second figure, with a dove clasped to her bosom, Victory and Peace. As the kneeling figure seems imbued with a feeling of security on account of the protecting influence of the other, so does mankind rest in the knowledge growing out of the research and study of one who, while he has departed this life, lived to reap the results of his labor in seeing what he has done for posterity."

Strength and beauty characterize the figures, while the deep, soft coloring and chaste setting make an ensemble which fittingly commemorates the noble discoverer and his faithful wife. The Scripture texts—especially that beneath the figures, "Neither shall there be any more pain, for the former things are passed away"—are most appropriate, and for those who read them in this connection will have a new and rich meaning.

Mr. Potter, the pastor, declared that the discovery of *anesthesia* "was not an invention, but was the finding out of God's great thought for the human race by a new sense of vision and an earnestness of purpose. Having dared death and passed through the valley, Dr. Wells came forth bringing the pearl of great price."

This is the third memorial to the eminent discoverer erected in Hartford; one being a bronze tablet on the spot where the discovery was made, the other a statue of the man, in Bushnell Park.



Memorial Chapel, Leland Stanford, Jr., University, California

institution and the purpose of the administrators call for a church life as inclusive as the fundamentals of religion. C. S. N.



of his father and of his mother, Elizabeth Wales Wells.

The memorial was designed by Frederick Wilson, and is doubtless one of the finest windows produced by the Tiffany Company. "The subject is symbolical of the man as well as of his great discovery. The female figure in helmet and armor represents Virtue, Mercy,

### An Ideal College Chapel

At length the beautiful temple known as Stanford Memorial Chapel has been dedicated. Its corner stone was laid in 1899. Since then work has been continuous. Artists were brought from Italy to lay the mosaics. The structure is cruciform, 193 feet long and 156 feet wide through the transepts. Four Roman arches support the dome, which rises 106 feet above the floor. The spire is crowned with a gilded cross 190 feet high. The chimes duplicate those on the Houses of Parliament.

The rich interior decorations reproduce some of the most precious art treasures of the world. The Moorish tiled floor, the many memorial windows, the wonderful rose window in the east end, the altar of white Carrara marble surrounded by life-size marble figures of the twelve Apostles—these are chief features of a lavishly beautiful and harmonious whole. The architectural conception is a combination of Moorish and Romanesque. It is in keeping with the general plan of the university buildings, composed of the same buff sandstone, and reminiscent of the old missions of Spanish California. In some features it is an adaptation of Trinity Church, Boston.

The building seats 1,700, but at the dedication it contained hundreds more. The services were in charge of Rev. Heber Newton, D. D., who preached and offered the dedicatory prayer. Leaders of all branches of the church, as well as a Jewish rabbi, sat together and took subordinate parts. Rev. C. R. Brown of Oakland delivered one of the best addresses.

### The Y. W. C. A. at Wilkes-barre

Two hundred and seventy women from twenty-nine states, and visiting guests from Canada, London, India and China made up the Ninth Biennial Convention of Young Women's Christian Associations at Wilkes-barre, Pa., April 15-19. Mr. Robert E. Speer, Mrs. Margaret E. Sangster, Mr. Robert E. Lewis, Hon. Emily Kinnaird, Miss Annie M. Reynolds, Mr. Willis E. Lougee, Mr. F. L. Starritt, Mrs. Walter J. Clark and Mrs. Thomas S. Gladding were among the speakers. Interesting matters under discussion were the establishment of a permanent institute for the training of secretaries, securing an endowment for different departments and the policy regarding the extension of city and student work. The convention was thoroughly representative. Members of the American committee, of state committees, faculty members, presidents of city associations and secretaries of different departments of work brought the results of their own experience.

The report of the American committee noted an increase in the past two years of from 87 to 80 city associations, from 409 to 450 student associations. The membership now is 66,000. Secretaries have been sent to associations in foreign lands; 10,412 student association members are studying the Bible; 160 factories have been entered by association workers, and two cities, Minneapolis and Milwaukee, have had large model buildings erected for the association, each by one woman. Mt. Holyoke College Association gives \$1000 a year to missions. Fourteen student associations have now a general secretary for their Christian work among women, reaching from Mt. Holyoke in the East to Leland Stanford, Jr., University in the West.



## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

By DAVID N. BEACH

### Chapter XXIII.

#### THE LAST OF BONAPARTE SHARP



Ten o'clock the next morning, June 4, the adjourned annual meeting of the Annie Laurie Mining Company was held. Mr. Bonaparte Sharp did not appear.

By a vote of sixty shares, and none opposing, John Hope and Duncan McLeod were reinstated, were given power to make all additional appointments, and the meeting dissolved.

Neither on June 3, nor on June 4, nor later, would John Hope, to Hugh MacDonald's puzzled and persistent inquiries, divulge aught, except to say: "I know, Hugh, almost nothing. Our deliverer, whoever he may be, wishes that it should be so with me, and with us all; and, as honorable men, we must respect his reticence. But two things I do know: First, Bonaparte Sharp sold the fifteen shares for as large a price as they were worth at the time. Second, the purchaser transferred them, legally and freely, to Duncan McLeod."

The afternoon papers of June 4 represented Mr. Bonaparte Sharp as ill from overwork; and, for the first time since he began operations in Wall Street, and in his specialities, he ceased to be a malign force therein; for the space, however, of only twenty days. Then, pale, haggard, slow of movement, but with the same set jaw, and penetrating, gray-yellowish, all-comprehending eye, he began making up for lost time. The day he returned was a hard one in Wall Street. No man, even of his intimate friends, ever succeeded in getting from him any information about the Annie Laurie Mine, except the ablest criminal lawyer in New York, and a force of the keenest and most experienced detectives that money could hire. The detectives, even, only got their knowledge at second-hand through the lawyer.

After many months' work, and enormous expenditures, Thomas Bennett was traced from Honolulu, by way of Australia, the Mediterranean and France, to New York. Where he came from was shrouded in mystery. He sailed, moreover, from New York for Liverpool by the *Teutonic* on May 15; was a cheerful shipmate, but ate next to nothing and rapidly lost flesh all the voyage; had no other peculiarity, except that, on one occasion, he was found by himself laughing immoderately for no apparent reason, and explained, when questioned, that an old story had come to his mind, which, however, he could not be persuaded to repeat, though strongly urged to do so later by the entire smoking room; disembarked at Queenstown; went, by Cork and Mallow Junction, to the Lakes of Killarney; that very afternoon, just before a fierce thunder-storm broke over the Lakes, went rowing upon them alone; was never seen more; and left no trace behind him except an upset and damaged boat, ashore on the Upper Lake, and some luggage marked only by Maltese crosses, found at his hotel, and brought to New York,—not, however, until the detectives had settled his fraction of a day's bill, and had paid for the damage done to the boat. Mr. Bonaparte Sharp looked that luggage in a vault, but the foremost detectives in the world failed to get

from it any clue whatsoever as to Thomas Bennett's identity, his origin, or his fate, beyond the presumption of his having been drowned in the Upper Lake at Killarney.

It was found that Duncan McLeod, on the other hand, sailed from San Francisco, July 10, of the previous year; disappeared thereafter, in search of rest, somewhere in southern latitudes; reappeared in Scotland on or about June 3; spent twenty-four hours at Stirling; sailed the afternoon of June 4 from Glasgow for Montreal, his movements becoming transparently clear thenceforth; and went from Montreal, by the *Saint Sainte Marie*, St. Paul, Omaha and Denver, to take up his duties afresh at the Annie Laurie Mine.

The detectives were perfectly sure that the two men now resembled each other. They took dozens of snap shots of Duncan McLeod, and had the photographs inspected by a score of persons in New York, who had known Thomas Bennett well,—in fact, some of the detectives had themselves shadowed Bennett, on Mr. Bonaparte Sharp's orders, while the latter was making preliminary inquiries about him,—but no one could be found who was able to discern any resemblance between the two.

Some connection between the two men was suspected, but no evidence of it anywhere appeared. What the connection was, if it existed at all, defied conjecture even. The records of both men were found to have been not only irreproachable, but highly commendable. They were both, the detectives felt certain, in New York on May 15, because Thomas Bennett not only bought his stock that day, and sailed by the *Teutonic* thereafter, but made, in the meantime, a genuine transfer of the stock, as proved by his handwriting, which was like copperplate, and which was verified as unmistakably his by twenty or thirty of his undoubted letters that had been painstakingly collected, and then most carefully scrutinized by experts. Duncan McLeod's signature to his proxy, though without date, was, furthermore, undoubtedly genuine; and was left, with the certificate of stock, by a district messenger, at the First National Bank at noon on the same day. It was, indeed, possible, the detectives conceded, that Thomas Bennett had somehow obtained possession of this proxy earlier, and sent it to the bank on May 15; but the freshness of the paper on which it was written, of the type-written impression, and of the signature, made this in their opinion extremely improbable.

"Beats the Arabian Nights!" said Mr. Bonaparte Sharp. "Bring in your bills; I give it up." He only said this, however, to the lawyer who had represented him on the case from June until April of the next year. He maintained absolute silence, otherwise, about the Annie Laurie Mine, even to his confidential man. He held on, nevertheless, to his forty shares of Annie Laurie stock as if they had for him some special fascination. He did this, as he said to himself, "in the interest of the whole fabric of modern society"; and also, perhaps, because, notwithstanding the "lunacy," as he characterized it, of the mine's management, it paid him large and steadily increasing dividends.

Mr. Bonaparte Sharp was not superstitious. Duncan McLeod was right, however, in maintaining that no judgment which could be visited upon him would be so effective as a mysterious and inexplicable defeat. Mr. Bonaparte Sharp regarded what had happened as uncanny, and often fell into deep gloom because of it. He had an undiminished confidence in the forces that he represented, as the Philistines of old had in theirs; but he felt that other and yet higher forces had joined

issue with the Bonaparte Sharp forces, and were defeating them, even as it is written: "The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them."

"Sharp reminds me," said a member of his set, after these occurrences, putting his own characteristically superficial interpretation upon them, "of the saying of an old plantation slave who belonged to my grandfather in the South. He accompanied my grandfather, on one occasion, on a hunt for wild turkeys. My grandfather hit, high in the air, an enormous cock, which came screaming and careening down into a swamp. Dogs and men went after him. He was badly hurt, wing broken most likely; but, in spite of all they could do, he got away. My grandfather was greatly vexed, and could hardly get over it all day. 'Well, massa,' said Hannibal, trying to console him, 'dis one ting am sartin: dat yere ole turkey cock, he not roost so high any mos, shua!'"

As time passed on, Mr. Bonaparte Sharp came to this theory: That Thomas Bennett was absolutely trustworthy; that he was liable, at rare intervals, to go out of his mind (this proclivity, he thought, threw light on Bennett's extraordinary reticence about himself); that the wily McLeod, dogging his tracks, took advantage of him at such a moment; and that Bennett perished by drowning, as the facts seemed to indicate. He often dreamed of the lonely oarsman dying, thus, in the fierce storm, and, after this dream, invariably had a gloomy day. Next summer, on his physician's orders, he went over sea for the first time. He landed at Queenstown; followed Thomas Bennett's route to Killarney; stayed at the same hotel; had himself rowed to the point on the shore of the Upper Lake where the damaged boat had been found; disembarked, and was deeply moved. "That man," he said to himself aloud, "was one in a thousand! Had he lived, the clouds had not begun to settle down over Bonaparte Sharp's life!"

He had been assisted up the rugged and precipitous shore by the boatman. He had then requested his helper to withdraw himself a considerable distance, saying, in explanation: "No man knows the meaning this spot has for me, and I wish to be absolutely alone here with my thoughts." But such was the pallor that had overspread his face, especially after the boat reached the Upper Lake, and such a dead weight, almost, had he been in ascending the slope, that the boatman, instead of obeying him, hid himself behind a projecting rock not far away. There, after a few moments, he was just lighting his pipe, when he heard the foregoing words about Thomas Bennett, spoken in a shrill, tremulous voice, utterly pathetic, that ended in a wall of anguish. Peeping superstitiously out, in fear of something unearthly in that weird place, the boatman beheld Mr. Bonaparte Sharp totter and fall. He ran to him, but there was no respiration. He felt for his heart, but it had ceased to beat.

They buried Mr. Bonaparte Sharp in what he had boasted was the most splendid tomb in America. At his right lay the wife of his youth, whom drudgery and his petty economies had driven, many years before, into a decline. At his left lay his daughter, Eugenie, whose heart he had broken. There was none to mourn him, save the sad-eyed but beautiful child, now in her sixth year, whom Eugenie had left, and whose kin at once plunged into huge litigation about his estate; but she could by no possibility mourn one whom she had always regarded with abject dread. "Can't grandpa get out of the church?" she timidly,

\* Copyright, 1902, David N. Beach.

wistfully asked; and, being answered truthfully, clapped her dimpled hands and cried, "Oh, goody!"

Widely over the land, the day after his decease, hundreds of men whom he had ruined took one another solemnly by the hand, saying, "We thought God was dead, but he lives." Widely over the land, other hundreds of men whom he had impoverished, and who had daily expected him to ruin them, for the first time in years breathed freely. It was with them as it is with the birds, when a bullet brings out of the sky a large and particularly ferocious hawk.

But the newspapers gave his portrait a full page, and printed in heavy type two lists of his benefactions, the one alphabetical, the other chronological. His estate aggregated something more than two hundred and fifty millions, independently of the billion or more that he controlled. His benefactions, only five of which reached a hundred thousand, and only nine of which, fifty thousand, but which consisted of many smaller sums, footed two million, four hundred and fifty-six thousand. "Credit him also with this," fervently added one who had just finished reading the two lists of his benefactions, "that he did not leave a numerous progeny to taint, if not to imperil, every American home with the rumor of their social intrigues, their sensational divorce suits, their insufferable luxury, and their rivalries, jealousies and feuds among the Four Hundred."

It is beautiful, the place where he lies. The gifted but impecunious architect and expert in landscape, who was for many years almost his slave, has there reaped a kind of mournful reward by out-doing himself. The tomb simulates a noble Byzantine church. It stands on a commanding knoll. It is approached by magnificent terraces. These are connected by monumental staircases, which are enriched with ecclesiastical symbols done in the manner of the period of the Church's greatest outward splendor. Around all, the rarest trees lift themselves, and the choicest plants and flowers blossom. The vestibule, the nave and the transepts of the seeming church are brilliant with mosaics and sculpture. The Byzantine brightness and cheer are everywhere, for Mr. Bonaparte Sharp hated gloom. His sarcophagus, in the chancel, mimics a shrine. Across it falls the radiance of prodigal stained glass by day, and of hundreds of automatically lighted electric lamps from sunset to sunrise. The expense of maintaining all this would support in comfort a moderate sized village of artisans. The interest on the original cost would carry on a very considerable hospital. Let us, however, be kinder than entirely to regret that it is always light around the ashes of one whose life was a thick darkness. A lifetime ought to net a man something.

Chapter XXIV., entitled *Auld Lang Syne*, will appear next week.

April cold with dropping rain  
Willows and lilacs brings again,  
The whistle of returning birds,  
And trumpet-blowing of the herds.  
The scarlet maple-keys betray  
What potent blood hath modest May,  
What fiery force the earth renews,  
The wealth of forms, the flush of hues;  
What joy in rosy waves outpoured  
Flows from the heart of love, the Lord.

—Ralph Waldo Emerson

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

May 3, Sunday. *The Single Eye.*—Luke 11: 33-36.

Neglected windows make darkened rooms. The eye transmits, it does not originate light. It is the lamp of the body only in lighted places, it cannot do its office in the dark. But our light never can go out because it is the light of Christ. The single eye is the medium, the illuminated soul, full of the light of Christ, is the result. Let us not presume to ask God for illuminated lives while we choose to walk in the dark.

May 4. *Woes of the Pharisees.*—Luke 11: 37-44.

This is an immortal picture drawn by righteous scorn of leaders claiming a monopoly

we must remember when tempted by the traditionalism of the Christian centuries.

May 6. *The Leaven of Hypocrisy.*—Luke 12: 1-3.

If the kingdom of God is like leaven, so is its opposite, the kingdom of pretense. Hypocrisy is an insidious danger, many of the Pharisees never dreamed that they were hypocrites. Most pretenders are found out long before the judgment—then all shall be known. Compare Acts 1: 25. The judgment work is to bring every one where he belongs.

May 7. *A Warning against Fear.*—Luke 12: 4-12.

God's love is our security against fear. In a recently widely discussed story one of the characters speaks slightly of the belief that God takes personal thought for each individual man. Yet this is exactly what Christ teaches. God cares for sparrows—ye are of more value than many sparrows. Here is no absent God who has set the earth spinning and leaves it to its fate, but a present Heavenly Father.

May 8. *Warning against Covetousness.*—Luke 12: 13-21.

One of Bunyan's characters, in *Vanity Fair*, is Mr. Having-Greedy. His family is large in America today. We must learn to separate the man from his possessions. A man is worth—what he is. Our fathers talked perhaps too much of death—do we ever think of its sudden coming when we reckon up possessions? Death has a lien on all we have, we are but tenants at will and must be prepared to go when the word comes. And woe to him who must leave his heart behind him in the earth!

May 9. *Need of Watchfulness.*—Luke 12: 32-40.

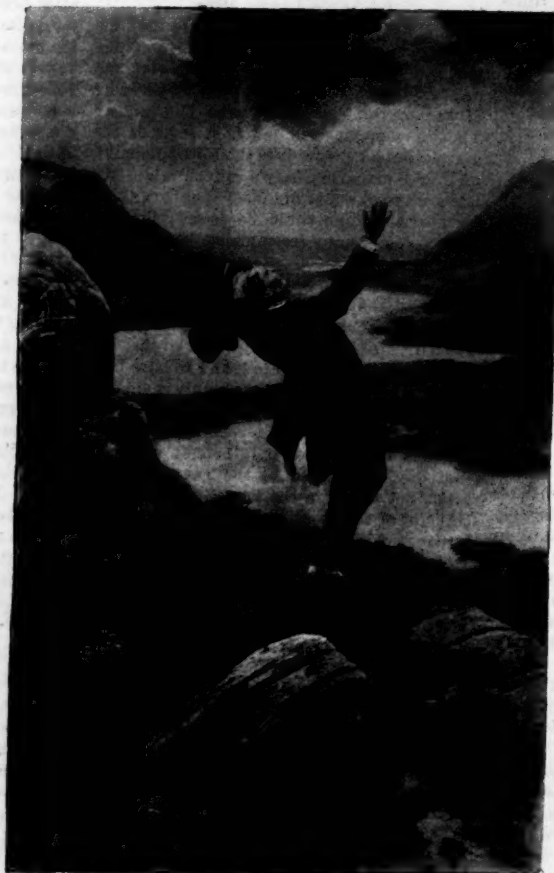
It is the Master who is away. Even the chief of his servants must remember that they are stewards and keep watch. Life is not arranged with a fixed time table for thieves—or for opportunities.

## Education the Cure for Fads

(Horatio Dresser in *Country Time and Tide*)

It is significant to find Mr. Dresser, well known as a thinker and writer on what is known as "The Higher Law," saying, as the outcome of his own experience as a student at Harvard under Professors Royce, James and Palmer, that, whereas he still believes there is much truth in the mind-cure doctrine, nevertheless "it is also a fact that because one believes a doctrine is partly true, or regards a faddist age as a forerunner of religion, is no reason for not working strenuously to help people out of their credulity." . . . "I confess myself a great believer in education. I believe there is not one of these new doctrines which would remain in the mind three years, if during those three years the believers would associate with educated people, train themselves as men are trained in a university, and devote their studies to the good old time thinkers in a truly scientific spirit. These occult generalizations simply will not stand the test of investigation. . . . Above all, let us work day in and day out for education."

No one is living aright unless he so lives that whoever meets him goes away more confident and joyous for the contact.—Lillian Whiting.



The last of Bonaparte Sharp

of righteousness, yet so absorbed in tithing herbs that they forget justice and the love of God. Jesus did not caricature the Pharisees, he pictured them as they really were. Men who satisfy the religious instinct with petty observances are in peril of blindness. This bathing was a prescribed ritual form, ceremonial and not sanitary. Jesus deliberately refused it, in order not to become a party to the foolish slavery of tradition. We may be tolerant of forms—but not if they hinder the free life of the spirit.

May 5. *Woes of the Lawyers.*—Luke 11: 45-54.

These men were professional students of God's law. It is possible to handle religious things irreligiously, and the worst corruption is of that which is best. They hid themselves behind the sacred things they handled and exacted respect from every one. But Jesus told them plainly that they were hinderers. They checked all individual approach to God with their cold precedents or fantastic invention. This declaration against traditionalism



## The Home and Its Outlook

### Tulips

BY LIZETTE WOODWORTH REESE

Out of the clod they come,  
Scarlet, and straight, and dumb,  
The lanthorns of the dust,  
That blaze awhile, and then go down the gust.

If all so sure is bloom,  
Why keep I in the gloom?  
Must tulips by the wall  
Break into flame, and I burn not at all?

If clod, and bulb, and spring,  
Can make this quick, red thing,  
Can I not strike a spark,  
From these pale days, and fire the wintry dark?

These lanthorns of the dust,  
Shall soon go down the gust;  
Let mine be such an one,  
Shall light me to the grave, when all is done!

### The Burden of Play

BY MARGARET SHERWOOD.

Not long ago I had a conversation with a little girl that set me to thinking of many things. She came into the library, breathless and red of cheek from running, and flung herself down upon a rug, stretching out her sturdy legs to rest.

"O dear! I'm so tired of playing!" she said. "I've played Puss-in-the-Corner, and Blind Man's Buff, and I've taken the dog for a walk, and now Lucy" (Lucy was the nurse) "says I must come out and play something else, 'cause it's such a lovely day."

"Do you ever get tired of playing?" I asked, surprised, for I could not remember anything similar in my own experience as a child.

"Heaps of times," said the little girl, mournfully. "I scarcely ever have any time to myself, you know. I like to think; don't you?"

"That depends," I said, "on what it is about."

"I like to think 'most always," said the child, "and just when I begin to have a nice time reading, or something, I remember that I ought to play with the doll that Aunt Alice gave me, for fear she will think I don't like it, or with the playhouse that Uncle Norton gave me. And I do get tired of entertaining the dog!"

Just here a voice called "Edith! Edith!" and my visitor climbed to her feet and ran away. Outside the library windows Lucy was waiting to tell Miss Edith to

run down to the gate with Robert, because, Lucy explained, when her charge demanded why, running was good for her, and developed her legs.

My mind wandered back to the day when a sweet, old-fashioned little lady who, at eighty-five, had cheeks nearly as red as Edith's, told me something of her childhood. It was a busy life, largely taken up with knitting and making patchwork and performing a hundred small household duties in kitchen and in parlor. All was intensely attractive to my childish mind, until I heard that this old lady had never in her life worn a short dress, and had never been allowed to run. Horror fell upon me as I thought of wearing at eight years skirts reaching to shoe-top or ankle, and I asked myself what life would be without "Tag." Now, remembering my over-amused guest of a minute ago, I began to wonder which are more to be pitied, the little ladies of long ago, who were told not to run, or the little ladies of today, who are made to run in order to develop their legs.

The incident recalled half-effaced memories of others very similar: of the zealous mother whom I once heard, at the end of a more than usually explosive Fourth of July, goading her small, weary son to fire off more crackers and still more, when even his lust for powder had been exhausted and trying to force him up to who knows what ideal of the

proper attitude for a Fourth of July little boy.

I fancy that no one will find it hard to recall scenes where the failing invention of childhood is pushed on by some indefatigable older person who might better let nature have her way. There are many mothers nowadays who are wise enough to leave their children in infancy to grow, undandled and unadmired, but there are fewer who carry this wisdom into later years and leave the youngsters long, free hours when individuality may grow unchecked. As the child of long ago was watched to see that he accomplished his task, the child of today is watched to see that he accomplishes his play, and to Thackeray's sympathetic cry of "Poor little ancestors!" we might well answer, "Poor little contemporaries!"

Perhaps this close guardianship means a spilling over into play hours of educational methods suggested by Rousseau and perfected by Froebel. Too much of the "self-activity" of Froebel's kindergarten system is dictated. Does a child need to be taught the "Weathercock Game" in order to discover that his wrist will turn? Even if the game of Cubes could "bring into the mind notions of space, time, form, motion, relativity in general" (1) might it not be well to have some of these notions postponed? However, this is not a criticism of any educational system, but rather of the way in which the central idea of certain modern systems has filtered down into the management of play.

The modern effort to understand childhood has its beautiful side, but also an unfortunate one. Surely any young human creature needs, as does a plant, a certain amount of wholesome neglect. The effect of constantly pulling up a growing thing to see how it is getting on is proverbial. Nowadays the playroom is superintended as it never was before. Games are invented to develop the memory, the historical sense, the imagination, while at the same time toys are multiplied whose petty realism is enough to stamp out the most vivid imagination in existence. The modern day seems fitted to develop little save an interest in machinery, and to check the imaginative "supposing" by which children of an earlier day bridged over the gulf between the real and the ideal.

I doubt if any French talking doll will ever say anything so well worth while as the words that the little girls of long ago supplied for their voiceless and possible mouthless children. Quite in the same line with the ingenious toys are the more and more elaborate directions given by the domestic journals for children's entertainments, such as, for instance, a daisy luncheon, where the children are to be dressed in yellow and white, where the invitation cards are to be stamped with daisies, where the luncheon room is to be decorated with artificial daisy chains, and the ice cream is to be made in the daisy pattern, where, in short, an atmosphere of unreal prettiness is to be created by older minds working along the lines of their own fancy at the expense of the child's.

That any child should be really neglected is sad, but over-superintendence, in play hours and out, is perhaps sadder still. I have heard of one mother who is wise enough not to try to direct her children's play, but who has a small platform erected near a convenient window where she can sit unobserved to watch their games. Woe to the lady when her children find her out! For a child to be misunderstood and given the training that belongs to another, or to appeal for sympathy and not find it, is real tragedy. But surely, on the other hand, there is something wrong in his having a sense that somebody is following him round and appreciating him, is making a program, as it were, of understanding him. Only the other day I heard of a little Chicago boy and girl who were being brought up by the most approved methods, and who ran away, one sunshiny morning, from home and methods, too. Pursued and caught by their anxious mother, they looked up at her, while one said frankly, "We just wanted to go somewhere where you weren't."

I know a flock of little girls who have long, delicious hours when they are allowed to run wild in the fields, and who are developing in a thousand ways that the most careful educator could not have suggested. Thoughts and fancies work out in their busy minds into theories that make one marvel at the swift intuition of youth, and reverence the possibilities there, waiting only nature, and not the artificial nature of Rousseau, to develop them. Walking through the fields one day last summer, I saw the whole flock sitting on a high board gate with arms outspread. With one swoop they lighted at my feet and explained what they were doing.

"We are learning to fly!" said the oldest one, breathlessly. "We can do it ever and ever so much better than when we began."

"We're going to keep on doing it, and then we'll teach our little children to do it, and they will teach their children, and by and by everybody can fly just as well as not," said the third little girl.

"If I had only kept on flying ever since I was a baby," said the second, mournfully, "I could do it ever so much better. I don't know why I stopped."

My first thought was that if it were to be given us to have the theory of evolution and the "Intimations of Immortality" reconciled, perhaps some child-thinker could do it; and my second was a wish that all small children could be given what these little girls had, a chance to find their own wings and fly.

Where are the hours in which the children of today can think? Minutes when they can be free from the impress of some older individuality and can put forth bud and blossom after their kind? Nothing, to a thoughtful child, can ever take the place of those hours when the sun shines, and the shadows of the lattice or of leafy branches fall somewhere on the grass, and ideas and fancies come from far away to wander up and down with him. "The thoughts of youth are long, long thoughts," and thrice blessed are the few children who are allowed to think them

Sincerity is a mark of strong souls.—  
Bishop J. L. Spalding.

## For the Children

### For Good Luck

Little Kings and Queens of the May,  
If you want to be,  
Every one of you, very good,  
In this beautiful, beautiful, beautiful wood,  
Where the little bird's heads get so turned  
with delight  
That some of them sing all night:  
Whatever you pluck,  
Leave some for good luck!

Picked from the stalk or pulled by the root,  
From overhead or under foot,  
Water-wonders of pond or brook—  
Wherever you look,  
And whatever you find,  
Leave something behind:  
Some for the Nalads,  
Some for the Dryads,  
And a bit for the Nixes and Pixies!

—Juliana Horatia Ewing.

### The Days of Bruce

BY ROSALIND RICHARDS

It is curious how sometimes you can change your mind about things, even when at first you didn't at all want to change it. We never used to like boys a bit. Not having any brothers was part of it, I suppose, but I do think that part of it was Jimmie and Rufus themselves. Just before they came we were almost looking forward to their visit; they were only coming for a week, and Papa said a great deal to us about how fond he and Uncle Edward used to be of dear Cousin Katharine (you see Kitty is named after her), and about how much first cousins could be to each other, and about the boys having no sisters.

It did sound very nice, and we planned to be the greatest friends; they would call us Cousin Mine, and bring us roses, and we would sit with them if they were ill, and all read the Days of Bruce aloud together.

But when they came, and were all freckles and sharp noses, it was quite different. Jimmie made a face at me the first morning at breakfast, and when I tried to smile at him in tender reproof, he burst into a great rude laugh, and almost choked over his cocoa.

They said, "Shoot the old dolls," and were always off by the brook, tinkering at their water wheel, or shooting squirrels, which we despised them for; and when Rufus burned his hand, which was the only time they had anything the matter with them, and we had got some beautiful lint and a bandage all ready, Cook did it up with soda and a stocking, and Rufus gave her a hug, and called her a fine old girl, and never even saw the bandage.

That was the way it always was, so you can imagine how we felt when we found that, because of Aunt Jennie's being ill, the boys were going to stay all summer. It seemed too dreadful.

We were very much excited over the Days of Bruce that summer. We acted it every day, in the barn, on the upper platform above the hay. We loved this kind of play; it seemed so real and splendid; and I used to wonder sometimes if Mr. Higgins, who is the farmer, mustn't think it really was some one very brave and noble, when he heard our speeches

through the mangers, and be startled and surprised. But he never seemed to be.

Of course one of us always had to be the villain, but we took turns. The hero—I was Alan of Buchan when I was hero, and Kitty, Nigel Bruce—was brought, a haughty prisoner, to the scaffold; he was told to kneel, and answered scornfully, "Dog, the knee of Alan of Buchan bends not save to his king," and disdaining the touch of bonds, flung himself into the abyss, which was the lower haymow.

That was the way our plays nearly always ended. Of course there was a lot of acting first, holding the barn against the English, or else escaping from them to a stockade fort we built in the pasture; and then at the very end your ghost rose up in the hay, and pointed at the villain and said, "Despair and die."

Well, we were sure the boys would find us out; and of course they did. We used to wait till we were sure they had started for the woods, and then watch and listen all the way to the barn, and sometimes even have a midnight scene, and act entirely in whispers, but it was no use.

One day we had planned a splendid scene. Isoline and Alan were going to be married in the chapel at midnight, and escape by leaping the torrent. The boys were going to help the farm men to burn grass on the hill, and as soon as we were sure they had gone we stole down to the barn, carrying the Black Veil that Alan's mother takes when she thinks the country is lost, and all our swords and daggers. We never did anything half so good before. I don't believe any great actor could be better than Kitty, especially if he had to be Isoline and the villain at the same time. I was Alan (we had plaid suits that summer, which were very good for kilts, and rolled our stockings halfway down to look mere like Highlanders), with my hair let down and the best dagger.

But just as I was in the middle of my best speech, and had said, "Dearest, the time has come," we heard a giggle, and there were the boys.

I don't know how long they had been listening, but it must have been a good while, for they imitated things that we had been saying. We wouldn't even look at them. We snatched up as many of our things as we could, and dragged them into the toolroom, which opens off the upper platform, and banged the door, and locked it with the rusty old key.

I don't know how long we sat there. I was much too angry to think or speak, but kept saying over and over to myself that it was what no gentleman would have done. We heard the boys laugh over our things, the Black Veil, and the armor, and presently they pretended that they could see through the keyhole just what we were doing, and sang:

She is a sight to see.  
She's mad as she can be.

But after a while everything was quiet. We could hear Rufus whistling outside and knew they had gone.

"We might as well go out," Kitty said. "We couldn't possibly go on playing this afternoon, and we could play with the dolls. As for the boys, we won't do anything to them, but we can show them very well what we think of them; we



will just be cold and polite, and laugh a little about the things they are playing. Of course nobody would think of being sisters to people who are such sneaks."

I thought we had better wait, so that the boys shouldn't think that we had left the barn because of them, so we stayed there in the toolroom for what seemed like hours, till it was late in the afternoon, and we couldn't hear a sound except sometimes shouts from where they were burning the grass. It would have been a splendid chance to play prison, but somehow we didn't feel like it.

And then we started to come out, and we couldn't unlock the door. We rattled and twisted at the key, and pushed and pounded. We heard Jimmie and Rufus climbing up the ladder, and calling to us to come out, because they were going to set fire to the big brush pile and roast some potatoes. It was really nice of them, and of course they did it because they were sorry for having teased us, but their voices sounded as if they had forgotten all about it, so first we didn't answer at all, and then said that we didn't care to play with people who didn't behave like gentlemen. After a minute they said "Very well," and we heard them climbing down again.

It is about the most miserable thing that can happen to you, when you wish you had said you were sorry, and the other person has gone away and it is too late. It began to grow dark in the barn and very still. I was just making up my mind to call for Mr. Higgins, when we heard the boys again.

"Come out, girls," they said quickly. Their voices sounded quite different. "The grass below the hill is on fire and the barn may catch."

We were just going to answer, when Rufus said, "Come quick," just outside the door.

We explained to them, trying not to get frightened as we talked. They beat and pushed and pounded at the door, rattling and working at it with their knives, but it was no use; the lock, and the door itself seemed as strong as iron, and we could all four of us smell smoke now, and even see it faintly in the air.

"Run out and call the men," said Jimmie.

"There isn't time," said Rufus. "They've gone for water. Put something over the manger hole, Madge," he called. "We'll get you out by the woodshed roof."

He was running as he spoke, and we could hear that they didn't wait to climb down the ladder, but just caught at the big swing rope, and slid.

Kitty didn't say anything, but braided her hair tidily, fastened her stockings and stuck as many daggers as she could into her belt. I didn't think it would be possible to climb in by the roof, or that if they did they could ever get us out. Of course there is a way. I heard Papa telling Rufus about it, and they climbed it the day after they got here, but it is a dreadful thing to do. The woodshed is really like a wing of the barn, only not so high. You climb up a ladder at the end of it, then along the roof, which is frightfully steep; then about ten feet above you, with some big nails and bolts driven in for pegs, is a hole in the wall of the toolroom; you can squeeze through,

and then jump about six feet to the floor.

There was not much smoke, just enough to make your eyes smart. I covered the manger hole with the shield and Kitty sat on the big crack, but it kept coming in. I held my hands shut tight; and then we heard steps and kicks against the wall and the boys came squeezing through the hole and dropped to the floor.

I don't know how they managed it; it was all too quick to think, but somehow Jimmie scrambled upon Rufus's shoulders and up on to the little ledge again, and between them they pulled and pushed Kitty and me after him, and then Rufus caught hold of Jimmie's legs, and got up too. Jimmie went first, then Kitty, climbing down the nails and bolts as calmly as if she was walking along the sidewalk, but when I looked down at the roof, I behaved quite differently from Alan of Buchan, or anybody heroic. I said, "Please, Rufus, go on, all the rest of you. I can't do it, possibly! Please let me stay here!"

People get frightened in very different ways. Kitty is really splendid. She says she doesn't feel frightened, and even likes dangerous things, and she can go on quite as if nothing was happening, and think of the right thing to do, like a girl in a book; and then long after it is all over she suddenly bursts out crying. I am much more of a coward, for a sick, shaky feeling comes all over me, and I cannot possibly plan anything to do, but I can always do what I am told and keep from crying.

Rufus stood up straight on the roof. "You've got to, Madge," he said, "and you're not going to be frightened, either. Put your hand just where I tell you, and then when we get to the roof, hold on to my coat tight, and don't look at the ground, look at me."

His eyes seemed to hold mine so that I had to look at him. Rufus isn't a bit of a handsome boy, but he looked like one, even with his face covered with dust and cobwebs, and his hair blowing. I can never think again that red hair and freckles make a person ugly. I swallowed hard, and held tight to his hand, and though the smoke began now to be choking, I could keep from being too much frightened.

In the middle of that dreadful roof, I almost laughed and cried together to hear Jimmie, who always speaks slowly, saying, "And I'm awfully sorry, about your game, you know. We shan't do it again."

The barn did catch, just a few minutes after we had climbed down from the woodshed; the boys helped at first, but when Papa came, he said the roof might come down at any minute, and would not let them stay. A fire, though you may have always imagined that it would be splendidly exciting, is really dreadful. There is a terrible roar and splintering, and the horrid feeling that you cannot possibly stop it, that makes you feel sick and shaky; and besides, the farm men thought they would not be able to get the poor little calves out. We all four sat on a little hill where we could watch, and Rufus let me have half his handkerchief. (They did get the calves all out, though, even the tiny black one.)

Then when it was all over, and the men had put out the chicken house, which

caught fire too, Kitty burst into a great roar of crying, the way she cannot help, as I have said, and nothing could have been nicer than the boys were. Jimmie patted her on the shoulder, and said, "That's all right, old lady, I know just the way it feels."

They told Papa and Uncle Edward all about having teased us, and the narrow escape we had had, so of course we had to tell that we had not been very nice either, and that the broken key was all our own fault.

They play Days of Bruce now whenever we play it. Rufus is Edward Bruce, who loves no one but his sword, and Jimmie is the best villain we ever had, and has a new way of dying of remorse. You never would have dreamed they could act so splendidly. They like it, too, almost as much as we do, though they do not agree with us that other people would think our acting tremendously impressive, especially not Mr. Higgins. Only we have given up the Days of Bruce a good deal lately for "I Spy" in the new barn. It—the barn, I mean—is just in the nicest stage now, all open beams and ladders, and the wood and shavings smelling deliciously; and with the boys helping us we can get even to the ridge pole.

## The Home Forum

### Normal Boy Ethics

I have read with interest Dr. Forbush's article and also the two replies. Both of the replies have this in common—they fail to grasp Dr. Forbush's meaning. It seems perfectly plain that he is simply defending a normal virility in boys.

Parents who thoroughly understand the boy nature will not give any command which directly conflicts with normal boy ethics. They will remember the command, "Parents, provoke not your children to wrath." There are times when a boy must fight or forfeit his self-respect, precisely as there are times when just words of wrath should fall from adult lips.

The critics of Dr. Forbush are judging a child by a man's standard. They are confusing the full-grown man and his ethical standards and moral courage with the small boy who recognizes only physical courage and is just beginning to know that there is something else in life besides instinct. The normal development is—first physical, then moral, then spiritual. A child cannot grasp the view of an adult. But he does understand the instinct to fight, and the wise parent will train that instinct until it finally blossoms into spirituality. If this is not true, why is it that the Christian life is described as a warfare? Why are we taught to "fight the good fight of faith"? Any boy who has had a good square fight with his equal will be more likely to understand the spiritual significance of the Christian warfare than the one who is trained to be a physical coward.

Dr. Forbush does not displace the ethics of Jesus for his own. He simply adopts a normal relationship of first law and then gospel. C. M. Mead quotes the saying of Christ, "Resist not him that is evil," etc. Yes, but has the critic never read the account of how Christ drove out the money changers in the temple and overthrew their tables? Did his ethics on that occasion square with the Mead position or with the Forbush one? Was there no fighting instinct in Paul? Has not a lack of manly courage been confused with Christian forbearance long enough?

The "semi-barbarous part of the world" in which Dr. Forbush largely obtained his information was the cultured city of Boston,

and one can but wonder in what Utopian fields the writer from Mentone has spent his life to be so ignorant of normal boys.

I have a small boy of seven years. When he first went to school, his father and mother made the mistake of entirely forbidding him to fight. For six months he obeyed and endured the bullying of a schoolmate of about the same size, although he was phenomenally strong for his age. Soiled and even torn clothes, kicks, and cuffs were of daily occurrence, and the boy began to shun his father somewhat. It was not a case where the difficulty could be removed by an interview with the parents of the offender. I became convinced that the only thing that would make it possible for my own child to go back and forth to school in peace was for him to have a settlement with his neighbor. I told him not to endure it any longer, but to fight it out.

What was the result? There were no more torn clothes, and there was peace on the way to and from school. There was also a deeper sympathy between the boy and his father and mother, a greater dignity on the part of the child, and, lastly, an added sense of responsibility; for the boy felt that he must protect the rest of the children on the street from the attacks of the bully. He made a perceptible advance in manliness. Which method was laying the best foundation for a Christian gentleman, the endurance for six months or the fight of a few minutes? Which made for genuine peace? M. R. MAGOUN.

### In and Around Chicago

#### Protect the Boys

Mr. McClain, superintendent of the St. Charles Home for Boys, gave the ministers an instructive address on April 20, on the purpose of this school which a few wealthy and thoughtful men have undertaken to establish. The state will have charge of it and is asked to appropriate money for its support. Already more than \$150,000 have been given to secure the land—900 acres, two miles west of the village of St. Charles—and to put up two cottages which will accommodate forty boys each. The plan is to have twenty-five of these cottages, costing about \$25,000 each, and thus to care for 1,000 boys. The course of study and training will cover about three years. At the end of that time homes throughout the state or the Northwest will be found for the students. No boy will be received except upon sentence from the Juvenile Court.

#### The Need for the School

In Cook County there are at present 7,500 boys who have no home worthy the name, and are surrounded by the worst possible influences. In the last eighteen months, it was asserted, there have been 18,000 arrests in this county alone and yet there is no place where the boy who has taken his first step in crime can be sent with assurance that he will not be made the worse for his imprisonment. When the results of this school are seen, it is confidently anticipated that others will be opened either on the model of this one or on a better plan. The boys will be brought under moral and religious influences, will be taught the elements of trades, be employed on the farm, and be given in addition a good common school education. They will be put into the school under an indeterminate sentence, but it is understood that so far as possible they will be kept in it for three years. The state has been asked to give the school \$785,000 in order that it may enter upon its work at once with a full equipment. It is hardly probable that the legislature will grant so large a sum now, although it may set aside a generous amount for its use. Some of the best people in Chicago are interested in this experiment, especially the intelligent merchants who belong to the Commercial Club from whom a large portion of the money for the purchase of land came.

#### The Congregational Club

The meeting was held at the Auditorium as usual, and although it was Ladies' Night the attendance was small. Professor Mackenzie presided. The addresses were by Dr. Tittsworth of Milwaukee, who told us what religion owes to science, and Miss Jane Addams, who spoke of moral substitutes for war. Miss Addams can find no excuse for war, but believes that moral earnestness ought to be able to avoid it in all cases. By war she means strikes like that in Pennsylvania, whose settlement she regards as a moral victory.

#### Dr. Pearsons at Home

After a long absence South, Dr. and Mrs. Pearsons are once more in Chicago. Bushels of letters of course awaited the Doctor's arrival. Their character is a strange revelation of human nature. Dr. Pearsons has arranged for all the money he intends to dispose of this year, so that letter writers will save themselves trouble if they will take notice and permit him to live in peace. He is in good health and as deeply interested in the colleges he has aided as ever. He thinks it strange that there are so few allusions to the work of the Education Society, without which few of these colleges, especially those Congregational, could have come into existence, to say nothing of their continued life. Dr. Pearsons looks upon this society as one of the best agencies for the promotion of the higher Christian education in the country, and while he thinks it should receive large gifts from its constituents, he believes that college men in the West should recognize its service in all their great gatherings.

#### Another Honor for Chicago

Prof. George E. Hale, son of the late William E. Hale of Chicago, director of the Yerkes Observatory at Williams Bay, Wis., has received the Draper medal for the most important discoveries in astronomy during the last two years. Professor Hale has not yet reached middle life, but is recognized, the world over, as an authority in astrophysics. He is a graduate of the Massachusetts School of Technology, and while there, though one of the first students in his class, he yet managed to pursue his favorite studies in the Harvard Observatories. He began his special work in a building erected for him by his father and made discoveries almost immediately which laid the foundation for his future eminence. He is a member of South Church.

Chicago, April 25.

FRANKLIN.

The Free Church Catechism has attained a circulation in England of over a quarter of a million copies. It is generally regarded as a common declaration of faith of Nonconformist churches. It has also had a considerable sale in this country.



### The Charm of Perfect Health

is one of the greatest gifts that Nature can bestow. It comes to those who obey her laws. Nature's food is grain—and fruit.

### Malta-Vita

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## The Campaign of Testimony\*

### VII. The Testimony before Felix, the Procurator

By PROF. EDWARD I. BOSWORTH

The prolonged and trying crisis through which Paul is now passing was destined to afford him certain opportunities for testimony that could not well have been secured for him in any other way. He was to stand as a prisoner before high officials on a series of important occasions and bear witness to the results of his personal experience with Jesus. On one of these occasions it may even have been that the bestial eye of Nero himself rested for a few moments upon him, and that the infamous emperor heard in his own foul court the testimony of this ambassador of the new kingdom of purity. In the present lesson it is a lesser personage before whom the testimony is borne.

1. *The procurator, Felix*, was a man perhaps now in middle life. He had been a slave, but he and his abler brother had known how to make their way in a court in which deftness in committing crime and helping prominent personages to gratify lust were prime requisites for success. The two young men had succeeded so well that both had gained their freedom. The brother, Pallas, had become the favorite of an emperor, and Felix had received an important procuratorship in the East. He had been a forceful administrator, and had been particularly vigorous in the suppression of brigands and revolutionists. He had been speedily fascinated by one of the beautiful girls of the Herodian family, who had married a native prince. He hired a magician to do for him a piece of disreputable work, the like of which he had himself probably often done for others in his younger days, namely, to induce her to abandon her husband and marry him. [Josephus, *Antiquities*, 20: 7; 2.]

2. *The accusation*. Before such an official Paul was accused and made his defense. The high priest was present in person, attended by an imposing group of sanhedrin dignitaries who did not intend to let Paul escape them again. To be sure of success they brought with them a professional pleader, probably a Greek or a Roman. The charge had four points: The prisoner was in general a pest; he was an agitator, notorious throughout the Jewish world (and so one of the class Felix had been particularly active in exterminating in Palestine); he was a ringleader of the despised Nazarenes; his last outrageous crime had been the sacrilegious defilement of the holy temple of his nation and their God.

3. *The defense*. Paul's defense was a direct and forcible denial of the charges and a demand for proof. He had not been guilty of "agitation," either in temple, street, or synagogue [v. 12]. He had come to Jerusalem to worship, reverently bringing offerings and alms [v. 17]. While he was almost in the very act of presenting these, scrupulously purified for appearance in the temple, with no crowd about him, his opponents had come upon him [v. 18]. Certain Asiatic Jews were the real instigators of the attack upon him, but these men, he noted, were sus-

piciously absent on the present occasion [v. 19].

But the occasion was too valuable to be utilized merely for the purpose of defense. The testimony was foremost in his mind. He is a Christian; his Christianity, however, as he particularly notes, is not sufficiently distinct from the Jewish faith to constitute it a new religion and so one not covered by the recognition granted to the Jewish religion by the Roman law. He worships the God of the Jews and accepts their sacred writings. He holds firmly and conspicuously their fundamental tenet, namely, belief in a resurrection and a judgment. Indeed such expectation of judgment makes him particularly scrupulous to do none of the "pestiferous" things attributed to him [vs. 14-16, 20, 21]. Perhaps he hoped incidentally by this allusion to the resurrection again to divide his antagonists as he had previously done when he appeared before the sanhedrin [23: 6, 7]. If there were Pharisees in this delegation their hatred of him was sufficiently bitter to keep them from indorsing his belief in the resurrection and so arraying themselves against the high priest and the other Sadducean members of the prosecuting delegation. It was a strong point in Paul's favor that he had appeared before the sanhedrin and that body had preferred no charges against him. Its president, the high priest, who was now before Felix, had to make this damaging admission [vs. 20, 21]. Felix, doubtless seeing the inadequacy of the evidence presented by the prosecution, and having among his own acquaintances some persons of the Nazarene sect [v. 22; perhaps some of the Cæsarean military officers, cf. Acts 10: 1, 24, 44], refused to give any decision and remanded Paul to a custody that allowed him considerable liberty.

4. *The testimony*. After a few days Paul had opportunity to speak directly to the procurator "concerning the faith in Christ Jesus." The fact that the procurator's young wife was with him indicates that she was interested in the Nazarenes. Her father had been a Pharisee of considerable religious unction and had himself executed one of the leading Nazarenes [Acts 12]. Paul spoke to the couple with all the faithfulness of a John the Baptist dealing with Herod, but perhaps with less of brusqueness. The truth that he presented evidently was that Jesus Christ will judge men [cf. Acts 17: 31], and that to prepare for his judgment one must accept him as Lord and live a life of righteousness and chaste self-control. This Felix had not done. Dark memories of bloody deeds during his slave life at Rome and of his unchaste passion for the woman at his side stirred his conscience and forced him to an awkward and embarrassed termination of the interview. It was, however, a mere spasm of remorse and dread, a psychologically ominous prophecy of his future, rather than a disposition to repent, and Felix was soon himself again. He had evidently many interesting conversations with Paul and made it evident that a

bribe would effect his release! He seems to have thought that Paul had money of his own or could get it from his friends.

These were days of critical importance in the career of the procurator. After many years of evil living a door opened before him into life and purity. A man living in hourly fellowship with the Son of God was providentially brought into close relationship with him. He failed, however, to act decisively upon the impressions of which he was conscious in his best moments and so failed to enter the open door.

### A Young People's Missionary Conference

A Missionary Leaders' Training Conference was held, April 18, 19, with Center Church, Haverhill, Mass. Forty churches in the Merrimac Valley within a radius of ten or twelve miles, from Andover to Newburyport, were invited to send pastor and two delegates, the strongest leaders in missions among the young people. The four sessions included a union meeting of all Young People's Societies in the Congregational churches of Haverhill and vicinity.

The conference was of the nature of a Teachers' Institute, the sessions being given to careful consideration of the furtherance of intelligent missionary interest and activity among young people. Such subordinate topics as the Duties and Organization of the Missionary Committee, the Missionary Meeting, the Missionary Library, Systematic and Proportionate Giving, were considered, the members of the conference being asked to take full notes. The purpose of the conference was to deepen the interest of those already interested, and through them to interest more intelligently a larger number in each church. The conference was under the lead of Mr. Don O. Shelton, new secretary of the Home Missionary Society, and of Mr. Harry W. Hicks, new secretary of the American Board.

There is no question that such conferences as these can do an immense work in developing and guiding missionary interest and effort. Mr. Hicks has the teaching instinct and is admirably fitted to lead. He is wise, tactful, well-informed, inspiring. Mr. Shelton is an able co-laborer, in hearty accord with his methods.

The conference was counted an experiment. Judging from expressions of opinion by pastors and young people present, it was successful in everything but attendance. Wherever Messrs. Hicks and Shelton purpose holding future conferences the pastors of the neighborhood ought to see that their churches are represented by their very best men and women, and the representatives urged to go prepared to stay through and to work hard. It is time we had done with spasmodic stimulation of the missionary interest in our churches and got down to something fundamental, definite and systematic, of which this conference is the promise.

C. M. C.

### Biographical

REV. FRANCIS A. HORTON, D. D.

Dr. Horton was stricken with apoplexy while preaching in the Temple Presbyterian Church of Philadelphia, of which he was the pastor, Sunday evening, April 19, and died soon after. His first pastorate was in the Reformed Dutch Church, Glenham, New York. He came to Union Congregational Church, Providence, in 1890, having been called from a Presbyterian church in Oakland, Cal. Resigning in 1895, he traveled in the Orient with *The Congregationalist's* pilgrimage, and soon after his return was called to Philadelphia. Funeral services were held in Union Church, Providence, April 24, the pastor, Dr. J. D. Nutting and Rev. J. J. Woolley of Pawtucket officiating. Many of his former parishioners were present. Dr. Horton was fifty-eight years of age, and leaves a wife and daughter.

\*Comments on the International Sunday School Lesson for May 17. Text, Acts 24: 10-16, 24-26.

## The Literature of the Day

### Alice Brown's New Story \*

The author of this powerful story is still upon the New England ground she knows so well, though she has left the city for country gardens and pine woods, where her powers of vision give us occasional delightful touches of description. But her mind, as in her preceding story, Margaret Warrener, is upon humanity and the problems of the woman in her adjustment to married life. There are six women in the book who speak in various keys of love or are the occasion of it, and not one of them in the period of the book has the normal experience of a happy wife and of motherhood.

It is this lack of a normal background and proportion which, in spite of all the power, insight and beauty of thought and style, and the variety of skillful character drawing makes us rise dissatisfied from the perusal, feeling that we have been studying pathology rather than considering life. It is quite true, no doubt, that God has given woman an overplus of love—in the author's phrase—but it is an unhappy and disproportioned group, in a book or out of it, where none of that overplus finds satisfaction in the care of children. Miss Brown has not yet learned to stand so far aloof from the life she studies as to see her women without a hectic touch of sex championship. If we were compelled to judge by Brice Manning and his father we should feel compelled to say that she has not learned to see her men at all.

### American Diplomacy in the Orient

Prior to the Civil War when the eyes of most citizens of the United States turned eastward to the Atlantic and toward Europe there was a senator in the national legislature, William H. Seward of New York, who foresaw that "the Pacific Ocean, its shores, its islands, and the vast regions beyond would become the chief theater of events in the world's great hereafter." Today there are more who believe this prophecy than did so at the time it was uttered.

Recalling the events of the past decade any well-informed American will readily see that the diplomacy of the United States has been more potent for good in dealing with Oriental nations—those of the far East—than that of any other Power, and that it was time that a competent hand traced the history of our diplomacy in the far East. Hawaii, Samoa, Korea, Spain, Japan, China and Russia in one way or another have felt our hand of steel in a glove of velvet. Today our prestige is higher than that of any other Power, and that not because we have been grasping or unscrupulous, but because from the first treaty with an Asiatic power made with Siam in 1833, down to the present time our diplomats have endeavored to deal justly with Asiatic statesmen. Compared with the records of Great Britain or Russia our record is fleckless.

The practiced hand of a skillful diplo-

mat and man of affairs is revealed in this book.\* Mr. Foster's career as a diplomat began in 1873 and has continued to this day, not always as the holder of formal diplomatic positions; frequently as the counsel of his Government and arbiter of her disputes. No American unless it was John Quincy Adams has held more positions of trust in a diplomatic capacity. His previous book, *A Century of American Diplomacy*, is a standard work with large circulation here and abroad among students of history and men of affairs. Mr. Foster deals with certain disputes involving the good name of American missionaries with candor but sympathetically, and on the whole approvingly. In his discussion of the Philippine annexation controversy he is judicial, and optimistic on the whole. Our natural allies are seen by him to be Great Britain and Japan.

### RELIGION

*The Bible and Modern Criticism*, by Sir Robert Anderson, K. C. B., LL. D. pp. 282. F. H. Revell Co. \$1.50 net.

This doughty defense of the traditional theories of the Scriptures is written with the earnestness of deep conviction, in a straightforward, dogmatic, often eloquent style. The author, it is to be inferred from his titles, is an English lawyer and has been a judge. He corrals the whole multitude of higher critics, arraigns them, summons the witnesses, reports their testimony, declares the culprits guilty, describes their guilt, lectures them and pronounces sentence. Selecting certain quotations of extreme rationalism from the *Encyclopedia Biblica* Sir Robert makes them representative of scholars generally who study the Bible historically, and thus demonstrates that they are infidels. Admitting that such persons may be religious, but insisting that Christianity requires the rejection of Higher Criticism, he says that "while Christianity elevates and ennoble the whole being, mere religion seems to make men either fools or fiends." "What the decoy is to the libertine these men are, though unwittingly, to the avowed infidel." It is certain that Sir Robert's arguments will have no weight with the Biblical scholars whom he denounces, but it will bring support and comfort to those who hold, with him, that "if the gospels are not inspired in the strictest sense in which theologians speak of inspiration, they are worthless."

*Apostolic Order and Unity*, by Robert Bruce, D. D. pp. 151. Chas. Scribner's Sons. Imported. \$1.00 net.

A plea for church unity based on the writings of the apostolic fathers. Its two prominent points are the failure of the history of the first two centuries to support the doctrine of apostolic succession and the claim that it is in the homeland rather than the mission field where the harm from sectarianism appears.

*Eccelesiasticus*, edited by N. Schmidt, D. D., LL. D. pp. 180. J. B. Lippincott Co. 60 cents net.

This, "the most complete text-book on morals preserved from Hebrew antiquity," deserves and is receiving increasing attention. This handy volume of the Temple Bible series has an able introductory essay and abundant notes.

### TRAVEL

*Greater Russia*, by Wirt Gerrard. pp. 337. Macmillan Co. \$3.00 net.

The record of the observations of a student of this vast empire, during journeys twice across it in 1901. It describes the character and conditions of the Russian people as farmers and artisans in Europe and as colonists in Asia: its leaders, laws, officials and aims. It gives valuable information for Americans who seek markets in Russia, and for students of

her political organization who would estimate her power, and her purpose to use it in the development of her resources and in extending her domain. The illustrations are good. The author's experiences as given are not encouraging to those who would travel for pleasure in Russia.

"Winter India," by Eliza R. Seidmore. pp. 400. Century Co. 2.00 net.

This book is disappointing to one who expects to find in it a sober description of anything. It contains, however, endless touches upon local customs, many of which are amusing and all of which are true to life. Yet the writer has no deep interest in India except as a country about which Kipling wrote and through which to travel at breakneck speed to get material for a book of her own, or in the people of the country except as they amuse or annoy her, or in their religions, except as they have constructed temples for the entertainment of tourists. The cuts are excellent and for the most part new.

*The Great Siberian Railway*, by Michael Myers Shoemaker. pp. 243. G. P. Putnam's Sons. \$2.00 net.

Mr. Shoemaker is a good, if often rather superficial observer, and describes the scenery, people and incidents of travel in an interesting way. We realize, as we read, the difficulty of the task which Russia has undertaken in enormous stretches of territory sparsely inhabited by inert or hostile peoples and with the handicap of her penal settlements. No new light is thrown upon the Korean or Manchurian questions and what the author says about missionary work in China is mere confusion of ignorance, hearsay and prejudice. It will be news to the American Board, at least, that "Many missionaries occupy exceedingly lucrative positions," and the author's opinion that if God had wanted the Chinese to be Christians he would have created them so, is amusingly medieval. The illustrations are from good photographs.

### FICTION

*A Lad of the O'Frieis*, by Seumas MacManus. pp. 296. McClure, Phillips & Co. \$1.50.

For Ireland Mr. MacManus does what Ian Maclaren did for Scotland—shows us out of the world lives with mingled humor and pathos. There is less idealization in this book, we think, than in the Bonnie Brier Bush, and consequently less after-questioning of the propriety of having yielded to the spell. The story begins with childhood, and reflects the imaginative elements of the Irish soul, its pride of race, its devotion, its simplicity and humor. There is an engaging double love story, which is rather hinted at than elaborated, and an interesting account of a pilgrimage to one of the shrines to which Irish Catholics resort. The book will give much pleasure and all the more because it is keyed low and never strains a note.

*Calvert of Strathore*, by Carter Goodloe. pp. 377. Chas. Scribner's Sons. \$1.50.

French history before and during the fateful revolution of 1789-92 is made the basis of this fine romance. While Calvert is the hero, the characters of Mr. Jefferson and other Americans who shared in those terrible days are effectively drawn. Louis XVI, Marie Antoinette, Madam de Stael, Mirabeau, Danton and his horrible brood appear on the stage in the successive acts. The self-restraint of the author in his treatment of his subject, the form and excellent proportion of the story gives it an unusual interest and impress the reader more with the facts of the history and the courage and vivacity of those who figure in it than with the ghastliness of the events of which they are a part.

*The Better Sort*, by Henry James. pp. 429. Chas. Scribner's Sons. \$1.50.

The James cult has welcomed this volume of short stories with glad acclaim, but the uninitiated reader will not find them any more lucid or rewarding than earlier works. The average man will wonder over his title. What can the worse sort be? The author's subtlety and metaphysical analyses by no means compensate for his people with shady pasts and doubtful presents, his dreary situations and his inextinguishable prolixity. Some of his sen-

\* *The Mannings*, by Alice Brown. pp. 382. Houghton, Mifflin & Co. \$1.50.

\* *American Diplomacy in the Orient*, by John W. Foster. pp. 408. Houghton, Mifflin & Co. \$3.00 net.



tences remind us of Mark Twain's criticism of Mrs. Eddy's alleged classic: "Read forward or backward, the sense is the same."

The Substitute, by Will N. Harben. pp. 330. Harper & Bros. \$1.50.

A brightly written and amusing story of northern Georgia, in which there are suggestions of profundity but no sustained depth. The plot is fresh—in spots, at least—and the working out is delightful. The hero and the heroine are less forcibly depicted than the lesser personages who throng about them, but everybody is interesting and the things that happen are pleasing to read about.

#### HISTORY

Young People's History of Holland, by Wm. Elliot Griffis. pp. 322. Houghton, Mifflin & Co. \$1.50 net.

This is the best book we have in its field and gives the history of the Dutch with good proportion and a bias in their favor at all disputed points, which is not much greater than the historian for children ought to show. Dr. Griffis has not always been able to resist the temptation to be informing at the expense of clearness and, indeed does not carry his load of erudition gayly, as a companion of children should. But it is good and useful work and fills a gap. It is a slip, which should be corrected in a second edition, to say that "after both Cromwell and his son Richard died, the English Commonwealth collapsed." Richard Cromwell lived for more than half a century after the Restoration. And the statement that the Dutch rule the East India colonies so well that "peace is the general rule and an outbreak quite rare" is hardly supported by the history of the decade-long wars with the Achehese. The illustrations, from old engravings, are notably interesting.

The Story of Siena and San Gimignano, by Edmund G. Gardner. pp. 391. Macmillan Co. \$3.00 net.

The series of Medieval Towns is enriched by this history of Siena from the pen of so accurate and interesting a scholar as Mr. Gardner. The present volume is intended to provide a popular history of the republic of Siena, in such a form that it may also serve as a guide-book. A history of San Gimignano is also added. The book is handsomely illustrated and the story of these quaint cities told in an engaging manner.

The History of Puerto Rico, by R. A. Van Middelburg. Edited by M. G. Brumbaugh, Ph.D., LL.D. pp. 318. D. Appleton & Co. \$1.25 net. A book for students of contemporary politics and civil government. The author is the librarian of the Free Public Library of San Juan, a recent American institution. We learn not only of the evils of Spanish rule, but of the outlook through educational awakening and gradual overcoming of the stoical content of the people through the new self-directing activity of their own institutions. The historical and geographical conditions are faithfully portrayed.

#### EDUCATION

The Theory of Education in Plato's Republic, by John E. Adamson. pp. 268. Macmillan Co.

This slender volume is very close reading. Rarely do we find in so few words so adequate analysis of a great system. Although the place of gymnastic in the philosopher's scheme is recognized, the portion favored for fuller treatment is that which deals with æsthetic and moral training. It is refreshing to meet with so clear a denial of all real opposition between individualistic and social aims, and we also discover that there is no better guide than Plato in solving educational questions in regard to the relation between primary and higher stages. He corrects our ideas of finality and inspires us with his thought of lifelong continuity in learning.

Special Method in the Reading of Complete English Classics, by Chas. McMurry, Ph.D. pp. 264. Macmillan Co. 75 cents.

As the title indicates this is a plea for the study of literary wholes in the public schools, but this implies expert teaching, and the book discusses the preparation of a masterpiece for the classroom. It should be treated as a unit of thought, and it is the province of the teacher to detect the deeper meaning and essential motive.

Report of the Commissioner of Education for 1900-01. pp. 2,612. Department of the Interior, Washington.

History for Graded and District Schools, by Ellwood Wadsworth Kemp. pp. 537. Ginn & Co. \$1.00.

A series of sketches of various countries and races designed to impart to children from six to fifteen years old a knowledge of world history and a sense of historical unity. Suggestions to teachers and lists of reference books are included. The scheme is interesting but it demands exceptional qualifications in the teacher who successfully carries it out.

Barnes's Elementary History of the United States, told in biographies by James Baldwin. pp. 360. Am. Book Co. 60 cents.

A readable chronicle of American history in the form of biographies of men who have influenced the New World from Columbus, Cabot and Drake to Lincoln, Grant and McKinley. Children as well as their elders find persons more interesting than events and this little book with its numerous illustrations will be welcomed by teachers.

### Bits from New Books

#### Burroughs on Emerson

Emerson's leading trait is eminently American; I mean his hospitality toward the new—the eagerness with which he sought and welcomed the new idea and the new man. Perhaps we might call it his inborn radicalism. No writer ever made such rash, such extreme statements in the hope that some new truth might be compassed. Anything new and daring instantly challenged his attention. His face was wholly set toward the future—the new. The past was discredited the moment it became the past. "The coming only is sacred," he said, "no truth so sublime but it may be trivial tomorrow in the light of new thoughts."—From Burroughs's *Literary Values* (Houghton, Mifflin).

#### A Rare Nature

Elfinor was one of the people, who through long self-communion have learned to speak simply of grave things. The life of the soul was her commonplace, and those who were thrown with her accepted it unconsciously, like a change in atmosphere.—From *Alice Brown's The Mannerings* (Houghton, Mifflin).

#### The Complacent Briton

We happened to be born in an island. It is just breaking on the average Briton that one need not hide all his valuables beneath his pillow because the three other men in his compartment do not speak English; that the men who constructed Mont Cenis and St. Gothard tunnels must at least have understood the rudiments of engineering science. The puzzled expression on our countryman's face when he discovers that the foreigner can give us points in conveyance of luggage or making of coffee goes to your heart.—From *MacLaren's Our Neighbours* (Dodd, Mead).

#### Mistress Earth

My own true mistress is sweet Out-of-doors,  
No Witsun lassie wears so green a kirtle,  
Nor sings so clear, nor smiles with such blue eyes,

As bonny April, winking tears away.  
Not flowers o' silk upon an empress' sleeve  
Can match the broderie of an English field.  
No lap of amorous lady in the land  
Welcomes her gallant, as sweet Mistress Earth  
Her lover. Let Eneas have his Dido!  
Daffydown dilly is the dame for me.  
—From Mackaye's *The Canterbury Pilgrims* (Macmillan).

#### Not Explanation but Vision

Once Stephen had said, "Only when I have this and that explained can I believe." Now he had come to see that it was not the explanation of difficulties, but the vision of God in the face of Jesus that was the secret of every beautiful life. He had entered into that conscious fellowship with God in which alone our souls find wide room to grow.—From *Lawson's From the Unvarying Star* (Macmillan).

#### Why She Was a Spinster

The friends of Serena Vernon said that she was a spinster by choice; she herself declared

that nature had elected her to be a maid; but Cousin John Winterbourne said, "It is a profession with Serena."—From *Mitchell's Comedy of Conscience* (Century).

#### Sleep and Death

We absolutely know nothing of life which warrants us in attributing to it perishability. We are sent here as a stage in our education. In both sleep and death, our consciousness of this phenomenal world—of the kindergarten—has been entirely suspended. In the awaking the difference is this, in one case our carriage is left standing at the door to take us back again, while in the other we have no further use for the carriage, having reached home.—From *Bigelow's The Mystery of Sleep* (Harper's).

#### A Theory of Love

Laura knew in that moment that love, the supreme triumph of a woman's life, was less a victory than a capitulation.—From *Norris's The Pit* (Doubleday, Page).

#### Wesley on Swedenborg

I sat down to read and seriously consider some of the writings of Baron Swedenborg. I began with huge prejudice in his favor, knowing him to be a pious man, one of a strong understanding, of much learning and one who thoroughly believed himself. But I could not hold out long. Any one of his visions puts his real character out of doubt. He is one of the most ingenious, lively, entertaining madmen that ever put pen to paper. But his waking dreams are so wild, so far remote from both Scripture and common sense, that one might as easily swallow the stories of Tom Thumb or Jack the Giant Killer.—From *John Wesley's Journal* (Revell).

#### Miss Rachel's Conscience

Whatever else may be said of Miss Rachel, up to her light she was square. In fact, I should say that she had an acute-angled conscience. It was more than square; it was one of those consciences that you are always spearing yourself on.—From *Colton's Tioba* (Holt).

#### Survival

After the day, the night,  
After the month, the year—  
Naught will survive the dark and light  
Save pity's melting tear.

After the life, the death—  
How swift the moments speed!  
Naught will survive our fleeting breath  
Save kindly word and deed.  
—From *Loveman's Gates of Silence* (Knickerbocker Press).

#### How To Be Appreciated

If you wish to render a service to somebody who will thoroughly appreciate it, go to a busy man or woman, to whom time is money and spare hours an unknown luxury, and do something for them which they have no time to do for themselves.—From *Winter's Marty* (Lippincott).

## Pacific Coast Congregational Congress

Seattle, May 8-17, 1903

## FRIDAY, May 8.

Organization.  
Address of Welcome. Rev. W. H. G. Temple, D. D.  
Response. Rev. J. K. McLean, D. D., Berkeley, Cal.  
Bible Study—Readings in the Minor Prophets.  
Rev. G. Campbell Morgan, D. D.

## I. EDUCATION

Modern Changes in Educational Ideals and Methods. Pres. G. A. Gates, D. D., Pomona College, Claremont, Cal.  
The Possibility of Eliminating the Higher Sanctions of Life from Education; Current Tendencies. Prin. W. E. Wilson, Ellensburg.  
What the Church Owes to Greek and Its Present Duty. Prof. L. F. Anderson, Walla Walla.  
The Responsibility of the Church for the Spiritual Welfare of Students in Our State Educational Institutions. Pres. Thomas F. Kane, State University, Seattle.  
The Responsibility of the Church in the Matter of Education. Pres. S. B. L. Penrose, D. D., Whitman College, Walla Walla.  
The Future of Our Congregational Academies and Colleges on This Coast. Prof. W. N. Ferrin, Pacific University, Forest Grove, Ore.  
Opening Address—The Nobility and Value of Our Free Congregational Inheritances, Rev. A. H. Bradford, D. D., Montclair, N. J.  
Address—The Church; Its Nature and Purpose.  
Rev. G. Campbell Morgan, D. D.

## SATURDAY, May 9.

## II. CHRISTIAN NURTURE

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Evangelization of Boys and Girls. Prof. A. H. Yoder, Seattle.  
The Denver and Chicago Conventions and the Future of Religious Education. Rev. H. N. Smith, Portland, Ore.  
Bible Teaching and Modern Biblical Scholarship. Prof. W. F. Bade, Berkeley, Cal.  
Round Table Discussion—What Can Youth Be Given to Do in the Work of the Church? Rev. E. I. Goshen, Ogden, Utah.

## SUNDAY, May 10.

Sermons in the churches.  
Meeting for men in the Grand Opera House. Rev. G. Campbell Morgan, D. D.  
Mass Meeting Plymouth Church. Addresses by Pres. George A. Gates, D. D., Rev. G. Campbell Morgan, D. D.

## MONDAY, May 11.

## III. THE CHURCH AND JOURNALISM

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Ministry of the Religious Press. Rev. H. A. Bridgman, Boston, Mass.  
What Do (a) Ministers and (b) Laymen Desire in a Denominational Journal? Rev. Austin Rice, Walla Walla.  
The Distribution of Religious Literature. Rev. W. W. Ferrier, San Francisco.  
Larger Co-operation of the Church and the Secular Press in Advancing the Moral Interests of the Community. Harvey W. Scott, Esq., Portland.

## IV. PREACHING

The Place of the Preacher; His Opportunity in an Average Pacific Coast Community. Rev. H. C. Mason, Pullman.  
The Ruling Idea of Jesus as the Basis of Preaching. Rev. W. H. Day, Los Angeles.  
The Balance between Preacher, Pastor and Administrator. Rev. Peter A. Simpkin, Salt Lake City.  
Some Things Needing Emphasis in the Modern Pulpit. Rev. A. H. Bradford, D. D., Montclair, N. J.  
Addresses—Mormonism. Rev. J. D. Kingsbury, D. D., Salt Lake City.  
The Church—Its Perils and Power. Rev. G. Campbell Morgan, D. D.

## TUESDAY, May 12.

## V. FOREIGN MISSIONS

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
Interest in Missions a Supreme Factor in Church Life and Growth. Rev. J. R. Knodell, Santa Cruz, Cal.  
Present Day Missionary Motives and Our Attitude toward the Ethnic Religions. Prof. George Moor, D. D., Berkeley, Cal.  
Have Our Congregational Churches Reached the Limit of Interest and Effort in Missionary Enterprise? Rev. Walter Frear, San Francisco.  
The Great Non-Christian Peoples Contiguous to Our Coast. Rev. P. S. Knight, Salem, Ore.  
The Attitude of Protestantism towards Roman Catholicism in Pacific Lands. Rev. H. B. Long, Prescott, Ariz.

The Influence of Political Methods and Moral Standards of Christian Nations upon Non-Christian Peoples. Rev. E. S. Williams, Saratoga, Cal.  
How May Our Churches Be Stimulated to a More Lively Interest in Missions?—Mission Study Classes and Missionary Meetings. Rev. H. M. Tenney, San José, Cal.  
Addresses—The Contribution of Missions in the Pacific Lands to World Progress. Rev. C. H. Daniels, D. D., Boston.  
The Church—Its Enterprise. Rev. G. Campbell Morgan, D. D.

## WEDNESDAY, May 13.

## VI. HOME MISSIONS

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Problem of Self-Support and the Cost of Neglect to the Independence and Vigor of Our Churches. Rev. I. C. Meserve, San Francisco.  
The Character and Equipment of the Ministry Conditioning the Growth of the Churches. Rev. C. F. Clapp, Forest Grove, Ore.  
Financing Home Missionary Churches. Rev. J. L. Maille, Los Angeles.  
Possible Wise Readjustment in Home Missionary Administration (a) in the Nation; (b) in the State. Rev. J. K. Harrison, San Francisco.  
Are Pacific Congregationalists Doing Their Full Share of Work and Bearing Their Full Share of the Burdens of Evangelization? Rev. L. L. Woods, Seattle.  
Congregational Church Extension in Our Coast Cities. Rev. H. H. Wikoff, San Francisco.  
Federation and Comity. Rev. E. D. Hale, Niles, Cal.  
Addresses—The Home Missionary Situation. Rev. R. A. Beard, D. D., Boston.  
The Church—Its Witnesses. Rev. G. Campbell Morgan, D. D.

## THURSDAY, May 14.

## VII. THEOLOGY

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Permanent and the Transient in Theology. Rev. J. H. Balnton, Colfax.  
The Relation of Temperament to Religious Experience and Expression. Rev. W. F. Day, D. D., Los Angeles.  
The Atonement in Present Day Religious Thought. Rev. R. B. Blythe, Victoria, B. C.  
The Sphere of Doctrine in Christian Life. Rev. Henry Kingman, Claremont, Cal.  
The Phenomena of Divine Healing. Rev. C. R. Gale, Spokane.  
The Place and Influence of Naturalism in the Theology of Today. Rev. E. E. P. Abbott, Chula Vista, Cal.  
Evolution and Revelation. Rev. George R. Wallace, D. D., Spokane.  
Addresses. Rev. R. R. Meredith, D. D., Pasadena, Cal.  
The Church—Its Vision and Race. Rev. G. Campbell Morgan, D. D.

## FRIDAY, May 15.

## VIII. SOCIOLOGICAL AND PRACTICAL

Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Problem of Our Spanish Population. Rev. A. B. Case, Los Angeles.  
Recent Experiments in Temperance Legislation. George F. Cotterill, Esq., Seattle.  
The Sunday Question on This Coast. Rev. Jonathan Edwards, Pendleton, Ore.  
The Truth about Individualism. Rev. H. P. James, North Yakima.  
How May a Healthful Social Order Be Created? Rev. R. B. Hassell, Everett.  
Are the Churches at Fault Today in Their General Attitude toward Labor Organizations and Other Social and Fraternal Movements? Rev. C. P. Dorland, Los Angeles.  
New Evangelism. Rev. J. K. McLean, D. D., Berkeley, Cal.  
Addresses. Rev. Charles R. Brown, D. D., Oakland, Cal.  
The Church—Its Heavenly Calling. Rev. G. Campbell Morgan, D. D.

## SATURDAY, May 16.

## IX. CONGREGATIONALISM

The Mission of Congregationalism in This Coast. Rev. William Rader, San Francisco.  
Bible Study—Readings in the Minor Prophets.  
Dr. Morgan.  
The Training of a Congregational Church (a) in Self-Government and Fellowship; (b) in Efficiency. Rev. O. L. Mears, Snohomish.  
Congregational Esprit de Corps. Rev. E. L. House, D. D., Portland.

## SUNDAY, May 17.

Sermons in the churches.  
Meeting for men in Grand Opera House. Rev. G. Campbell Morgan, D. D.  
Mass Meeting in Grand Opera House. Short addresses by Rev. W. F. Day, D. D., Rev. E. L. House, D. D., Rev. J. K. McLean, D. D., Rev. C. R. Brown, D. D., Rev. W. H. G. Temple, D. D., Rev. A. H. Bradford, D. D.  
Closing Address. Rev. G. Campbell Morgan, D. D.

NOTE.—All sessions held in Plymouth Church where not otherwise indicated. The time assigned for papers is twenty minutes and for discussion fifteen minutes, except that on Friday afternoon, May 8, the papers will be confined to fifteen minutes each.

## From Southern Berkshire

The coming of the State Association to Great Barrington, May 19, has aroused much interest. The provisional committee has been at work upon a program since January and the many acceptances of invitations to make addresses justify the prediction of an interesting and profitable meeting. The committee has sought variety, rather than unity of theme. The main topic will be Christian Nurture and the Home, but the committee is fortunate in having secured distinguished speakers for other live and pertinent subjects. Dean Sanders of Yale will speak at the opening session on The Spiritual Use of the Bible Enhanced by Present Day Scholarship; the work of the new Religious Education Association will be presented and discussed; Mr. St. John will open the subject, The New Evangelism; Dr. Forbush will present Problems of the Modern Boy, and Rev. F. T. Farwell will give a paper on the Relation of Prisons to Christian Sentiment. The committee hopes that all formalities, reports, etc., may, so far as possible, give way before the pressing themes of the hour. Time has been reserved for discussion. Rev. Dr. J. H. Denison of Central Church, Boston, will preach. Berkshire will be in her loveliest dress, and if nature is in a kindly mood, the delegates will be more than repaid for a journey to this charming hill-country.

Two churches, Lee and Housatonic, have just observed the twentieth anniversary of their Endeavor Societies: the former with Dr. F. E. Clark as principal speaker, and the latter, with Treasurer Shaw. One of these societies has substituted for the Pledge this statement of purpose:

## OUR AIM

Trusting in God for strength I purpose:

To love God supremely and my brother-man as Christ loved me;  
To be loyal to every command of Jesus, and to try to reproduce his spirit and life in the world;  
To rule my own spirit, keep faith in my ideals, think of those things which are true, honorable, just, pure, lovely and of good report, and cast all my care on Him who careth for me;  
To observe the means of grace, and abound in the work of the Lord;  
To bear another's burden and so fulfill the law of Christ;  
To see and hope for the best in all men;  
To increase happiness in the world, and overcome evil with good;  
To seek the supremacy of the kingdom of Christ, and the sovereignty of Truth, Righteousness, Peace and Love everywhere.

Three churches in Northern Berkshire are pastorless, and a fourth seems in imminent danger of becoming so, as its pastor, Rev. Raymond Calkins, is much wanted elsewhere, as here. Fortunate the community and church that can enjoy his ministries.

R. DE W. M.

## From New Hampshire to Indiana

The recent call of Rev. Henry H. Wentworth to First Church, Terre Haute, is a loss not only to the church in Goffstown, N. H., which he has efficiently and faithfully served for eleven years, but to the state at large, where his wisdom and executive ability were being recognized and exercised in the councils of our conference and General Association. In his church he quickly made friends with young people, and through the Sunday school and Endeavor Society has not only led large numbers into the church, but into active service for their Master. He has interested himself in the schools, seeking out those who gave special promise of usefulness, persuading and then helping them to secure a liberal education. His discernment is shown by the fact that nearly every one of these young men has taken the highest prizes for scholarship in Phillips Exeter Academy. Mr. Wentworth finds at Terre Haute a newly-completed church building, free of debt, to be dedicated on his arrival, and a united and efficient membership to sustain him. S. L. G.



## The Far Northwest

Consulting State Editors: Rev. E. L. Smith, Seattle; Rev. Austin Rice, Walla Walla

### The Coming Congress

The Pacific Coast Congregational Congress, to convene in Seattle for ten days beginning May 8, will be the third representative gathering of our churches on the Pacific slope. The last was held in Oakland and San Francisco three years ago. Its purpose is to cement the churches more closely together and to develop loyalty to Congregational history, ideals and institutions. The program for this year is more elaborate than ever before attempted. It is twice as long as any previous one and partakes somewhat of the nature of an institute. This feature is emphasized by the coming of Dr. G. Campbell Morgan, who will give each morning readings in the Minor Prophets and a platform address each evening.

Our connection with the national body is emphasized by the coming of Dr. A. H. Bradford, its moderator, and representatives from *The Congregationalist* and the national missionary societies. Dr. Bradford will make the opening address, on *The Nobility and Value of Our Free Congregational Inheritance*. He will speak frequently during the session and preach from our leading pulpits. The other Eastern representatives will all have places on the program, which appears on page 642.

The sessions will close with a large mass meeting in the Grand Opera House, the largest auditorium of the city, when the effort will be made to set forth before the community the fact that Congregationalists stand for fundamental things, and that the kingdom of God cannot safely be ignored in the growing life of these Pacific commonwealths.

The inspiration of studied papers, of fine addresses, of free discussions will be one feature of this meeting; another, of equal value, the opportunity for acquaintance and forming new ties of friendship. The noon and evening meals will be served in the vestry of Plymouth Church, by the different Seattle churches. In the interest of this Congress the associations of Yakima and of Eastern Washington have omitted their spring meetings. Its significance would be better appreciated by our friends on the Atlantic Coast were they to be deprived for three years of any American Board meeting or similar Congregational assembly. There is no disposition to develop a Pacific Coast church life apart from the national life of our churches, but rather to develop efficiency in the work which must always be peculiarly our own.

The prayers of all our churches, East and West, may well be centered upon this gathering in Seattle from May 8 to 17.

E. L. S.

### Eastern Washington and Northern Idaho

The past few months have been marked by unusual prosperity. Gains have been notable both in accessions on confession and in improvements on church property. Contrary to what is sometimes the case, the good times for business have been also good times in spiritual conditions.

If the promise of the early months of the year is maintained, the Year-Book for next January will show an even greater proportion of gain than last year. Sprague reports 19 accessions, 18 on confession since Jan. 1. Medical Lake 12, on confession 10; Dayton 11, on confession 10; Walla Walla, German, 12 on confession, with eight to be received in May from a class; Walla Walla, First, 24, on confession 11.

#### THE CHURCH JUVENILE

Probably the most encouraging sign is the awakened interest among young people. Certainly in eastern Washington Christian Endeavor holds an important place.

In Medical Lake, where the church unanimously refused to accept the resignation of Rev. Harry E. Mason, the Endeavor Society has subscribed \$100 to his support, doubling both its pledge and its membership. At Westminster Church, Spokane, a Young People's Literary and Social Club has been recently organized, with an attendance sometimes reaching over eighty.

This church has also introduced a commendable custom. Its Men's Club, whose object is to promote spiritual and social life, at its last meeting gave an honorary banquet to Senator Crowe of Westminster Church and Senator Hallett of the neighboring church of Medical Lake, in recognition of their splendid services in the recent legislature.

The movement among the young people has been aided in several places by pastors' classes, and these seem to be growing in frequency and value.

Rev. H. P. James of North Yakima has recently organized with excellent results an Inquiry Club for the boys. Besides the usual officers chosen from the members it has the pastor as superintendent. The constitution defines its object as "The study of the world's best literature"; and the members pledge themselves to attend the half-hour meeting each week. The Old Testament books are studied in turn, the boys being familiarized with their authorship and main contents; the superintendent giving a brief lecture and the members taking notes to use in the weekly review. The spiritual and ethical impressions are given indirectly. The class meets also frequently for social purposes.

The Walla Walla pastor has been conducting for two terms a class for boys and girls from twelve to fifteen, taking up such topics as: The Origin of the Bible; How to Study It; Faith; Prayer; The Meaning of the Cross; Loyalty to Jesus; a series on The Naturalness and Meaning of the Christian Life and Church Membership, and another on such practical virtues as Courage, Truthfulness, Sabbath Keeping.

In Pilgrim Church, Spokane, under the lead of Rev. T. W. Walters, a young people's club has been formed and arrangements are being made to establish a reading-room in the church for young men.

#### THE COUNTY FELLOWSHIP MEETING

This feature, which has proved so successful in Walla Walla and Snohomish Counties, is spreading in Washington. April 13 the prosperous county of Spokane held its first gathering with large attendance and enthusiasm. Every pastor was present. Supt. W. W. Scudder preached. It was planned to meet thrice a year, next time at Medical Lake. This movement in Spokane County is a sign of progress and of unity and will probably initiate a church extension endeavor similar to that which has made our work such a splendid success in Seattle.

#### THE CITY CHURCH OF TOMORROW

Whitman County, in the rich wheat and fruit-raising Palouse Valley, presents a characteristic problem: We have here two strong churches in the main cities, Colfax and Pullman, both of them flourishing. But in the outlying country we have not been able to expand as we could wish. This county contains 2,100 square miles and a population of about 30,000; yet outside the two cities we have only six churches, very weak and only two of them supplied with pastors. A territory which supports 250 public school teachers has but four Congregational pastors. Here two men could be employed in circuit work with teams; yet on the salaries allotted it is all but impossible to maintain a team. The building up of churches among the more scattered farming communities is necessary to the future existence of our denomination. The farming population, once interested, can be relied on for faithful Christian living and a liberal return to the missionary society for the investment. Yet these fields at first require patient pastoral work. There is a growing conviction that this class of churches should receive special attention, since from them our cities of tomorrow draw their leaders.

#### IN THE COEUR D'ALENE

Our work among these mines of northern Idaho is moving forward. The shifting population presents a difficult problem. In some mines all hands are changed every two years, as a supposed precaution against labor troubles. This greatly increases the burden of church organization and support. Saloons and gambling dens can gain as much from a transient miner as from a permanent; but it is most discouraging to a pastor, just when he has succeeded in interesting a young man in Christian activity, to have him obliged to move away.

At Kellogg, under the efficient leadership of Rev. O. F. Thayer, a church of thirty-six members has been organized with a Sunday school, and plans are maturing for a building.

In Wallace the labors of Rev. J. B. Orr, who presents the modern conception of the kingdom of God, have been wonderfully successful. Work has been begun, a free public library and reading-room have been established. Three lots for a building have been purchased for about \$2,400, and with aid from the Church Building Society it is hoped to dedicate in June a new \$6,000 edifice with a gymnasium in the basement.

A. R.

### The Best for Many Years

The state registrar reports these statistics for last year:

Churches, 134, a net gain of 12; ministers, 104; membership, 7,369. Additions on confession, 650; total, 1,345. Removals: by death, 64; by letter, 379; by revision of rolls, 181; total, 624. Families number 7,165, and Endeavorers 2,722. Sunday school membership is 11,776; average attendance, 7,760. This does not include about 150 missionary Sunday schools with an approximate membership of 6,000. Baptisms reached 522, including 320 infants. Home expenses were \$97,344, and benevolences \$20,246.

The year has been one of the best, as will appear from the net gains:

In church members 744, as against an average net gain of 116 for the preceding five years; in Sunday schools, 1,482; in home expenses, \$4,665, and in benevolence, \$4,667. This forward stride is largely due to the faithful labors of Superintendents Scudder and Greene, and to the loyal service of the home missionary pastors. Not in many years have there been so few fields unsupplied.

According to the estimate of the state home missionary committee for the coming year, twenty-eight missionaries will receive less than \$700; the same number will have between \$700 and \$900 and a dozen will have \$900 or more.

R.

### In Western Washington

Each church was requested to furnish its most interesting fact of news. Here is a summary of the replies:

**Edison.**—Rev. W. A. Hughes reports: The only Protestant church for many miles around, the community being chiefly a farming and lumbering one. Railroad just completed through town. Preaching is maintained at two points, two and one-half miles distant, and Sunday schools are carried on at both places.

**Ferndale.**—Rev. M. W. Morse has been using recently a stereopticon, illustrating the life and parables of our Lord. Our largest giver has left, yet we have decreased our application to the C. H. M. S. by \$50.

**Leavenworth.**—Rev. W. F. Pease. We are holding special meetings with Evangelist S. R. Wood. A large lumber mill recently established, and an electric plant soon to be installed will bring considerable growth to the community.

**Granite Falls.**—Rev. C. W. Bushnell. The field covers 38 square miles. Membership exactly doubled in 1902 by addition of six on confession and nine by letter. Gifts last year to seven national societies, \$6.70 per resident member. This record is exceeded thus far during present year by 25 per cent. East of us, along the Monte Cristo branch of the Northern Pacific Railroad for 39 miles, there is not a settled minister of any denomination. This church does what it can to cover the territory.

**Snohomish.**—Rev. C. L. Mears. Began self-support April 1, with pastor's salary raised to \$1,000 and parsonage; \$250 spent in improving church auditorium with carpets and decorations during March. Evening congregations average 300. Eight new members received recently.

**Hartford.**—Rev. J. H. Parker. Church recently organized and recognized March 27. Membership includes eight denominations. Twenty Free Baptists expect soon to join. The country round about in the midst of a movement towards the kingdom.

**Everett.**—Rev. E. B. Hassell. Has just celebrated tenth anniversary of church and fifth of pastorate. Within five years 155 new members have been received, 76 on confession. Is planning to build and organize a Second Church on the bay side, a mile and a half distant. The new building will cost about \$6,500 and seat 600. It is expected that this Second Church will soon become the leading Congregational force of this growing city.

**Bellevue.**—Rev. H. W. Mercer. Is developing interest in home and foreign missions, with the help of the Missionary Calendar and the regular schedule for missionary contributions, provided by the state committee—our chief interest at present.

**Seattle, University Church.**—Rev. T. C. Wiswell. Situated beside the university, keeps in close touch and sympathy with the students. Has a Men's Club for discussing social, political, philosophic and religious problems, attended by fifteen to thirty

five men. Also a Boys' Club, meeting at pastor's home, now studying basket-weaving. Holds second service at half-past six with address by some member, usually not the minister, or by some outside specialist. Opportunity for questions given at close of address. Experiment has been successful thus far.

*Seattle, Taylor.*—Rev. L. L. Woods. Has just completed subscription of \$500 for improving its plant and paying heavy grade taxes; \$200 has been added to pastor's salary since coming to self-support two years ago.

*Seattle, Edgewater.*—Rev. H. E. Mills has just given a monologue interpretation of the study of Joseph at evening service to crowded house. The story is committed to memory in Bible language and then repeated as a passage from Shakespeare might be given. Great interest is manifested, and the pastor proposes to follow the same plan later in the year, using the stories of Queen Esther, Daniel and the birth of Jesus. Thirty-nine accessions were received at the last two communions, fourteen on confession. Church has been self-supporting the past year.

*Tacoma, First.*—Rev. E. T. Ford. Pastor gives short prelude to each evening service, followed by brief gospel address, and at close of service the organist gives a recital, brief and devotional, upon the splendid pipe organ. This has increased considerably the evening attendance.

*Steilacoom.*—Rev. H. B. Hendley. The Sunday school fills the church to overflowing, and over 95 per cent. attend each Sunday. For the quarter just closed, more than 60 per cent. have not missed a session and half the classes had no absence in preceding quarter.

*Sylvan.*—Rev. C. E. Philbrook. Membership has increased 100 per cent. during the past year; \$380 have been raised toward parsonage fund. Hopes to build this summer.

*Roy.*—Rev. C. W. Wells. Church, ten years old, received 23 members during March and 12 on confession April 5, making 35 accessions as the result of special meetings. The community has definitely decided to unite all religious interests in the support of our church, and self-support is being actively canvassed. The village has 150 people, with a large outlying farming community.

*Olympia.*—Rev. E. R. Loomis. Twenty persons received during last four months, seven on confession.

*South Bend.*—Rev. T. H. Henderson. Has just purchased a fine new organ costing \$150. Special meetings under Evangelist Wood resulted in many decisions for Christ.

*Kalama.*—Rev. W. E. Young. All outstanding debts have been paid and the church is ready to increase pastor's support.

### Whitman College Notes

The new catalogue shows an enrollment of 320, an increase of about twenty per cent. over last year. The new dormitory for girls, Reynolds Hall, is overflowing. The new dean, Miss Cobb, sister of Dr. Henry E. Cobb of New York, has been remarkably successful in winning the respect and affection of the girls.

The religious life has been more active and on a higher level than ever before. Conversions in connection with the Day of Prayer for Colleges made a deep impression. A new interest in missions finds expression in two large and vigorous mission study classes.

The college will profit by the Congregational Council at Seattle, for Dr. A. H. Bradford, Secretary Daniels of the American Board, and Rev. H. A. Bridgman of *The Congregationalist* have agreed to be its guests.

The award of a Cecil Rhodes Scholarship to Whitman is a fitting recognition of its long-continued influence for the highest educational standards. A decided impulse has been given to the classical course and the study of Greek.

The Inland Empire Teachers' Association, over 300 strong, met here April 16-18. A visit to Whitman's grave closed a stimulating meeting.

The death of ex Pres. A. J. Anderson, nine years president of the college and the chief factor in its organization, occurred in March. A memorial service in his honor was held April 21, with addresses by representatives of the board of trustees, the alumni, and the faculty.

beautiful children, and learn to love them. The criticism of our President—that preacher of righteousness—is not applicable here; for which, O Lord, make us truly thankful. And I am convinced that if you could see the bright faces of the children—the little girls in sunbonnets and the romping boys, and get acquainted with them in imagination, you would long for the reality and come to Nebraska.

Trenton, Neb.

A. G. AXTELL.

### The Institutional Church

I have seen statements in *The Congregationalist* to the effect that the institutional church is a failure. I wish some one would express himself at length on the subject. It seems to me that the principle involved would apply to the debated question of the use of the smaller country churches for socials and reading circles.

THOMAS DYKE.

### As to the Missionary Magazines

It is all too common nowadays for pastors of prominent churches to say in rather a boastful way: "I never read the missionary magazines. They go into the wastebasket unopened." When pastors do not care to look into these magazines, it is not strange that their people are indifferent as to what is going on in mission fields, or ignorant as to whether or not the magazines are worth reading. Lack of desire for information is one of the obstacles in the way of the growth and support of true missionary work at home and abroad.

H.

### Public Schools in Favor Still

Dr. Harris, in his report for 1900-01, indeed says that the gain in attendance for the last decade has not kept pace with the gain in population. He unfortunately uses the word attendance when he means enrollment or registration. His tables show that he means enrollment; his comments on them show the same. He takes special pains to show that while the enrollment has fallen away a trifle the actual patronage of the schools has gained on the population; the doubling of the high school population during the decade being one remarkable index of this gain. Enrollment is no measure of attendance. One child attends school a week, another a year, but they count alike in the enrollment. Enrollment is often swollen by the double or repeated registration of names. The increasing accuracy of enrollment statistics cannot but reduce the figures somewhat.

In Massachusetts we are now receiving attendance data based on a uniform school year. Double enrollment, in consequence, is disappearing. Our Massachusetts population shows a gain of 25 per cent. for the decade and the enrollment in our public schools a gain of only 22 per cent. That looks bad, one says. But do not be too hasty with conclusions. The average membership of our public schools and with it their average daily attendance shows a gain of 29 per cent. for the decade.

Further, this handsome gain has been made in the presence of a 40 per cent. increase in the parochial school enrollment. If the supposed failure of the public schools to keep pace with the gain in population is interpreted as in the editorial to which you refer to mean a growing dissatisfaction with them, then the real success of the public schools in forging ahead of the gain in population should be interpreted as meaning a growing satisfaction with them.

FRANK A. HILL.

Massachusetts State Superintendent of Education.

A city is just as honest as the greatest number of citizens casting a ballot with the least knowledge of its value and effect; it comes no higher in the scale of integrity than that.

—Lillian Betts.

## Our Readers' Forum

### An Appeal from Nebraska

Whatever one's views may be concerning the comparative number of ministers and pulpits in our country, here in Nebraska we face a condition which defies all statistics to disprove. We need ministers. To say nothing of pulpits, there are parishes in abundance where men are needed. There are magnificent parishes awaiting not so much the right man as the devoted man. There have been and are several of a thousand square miles each. They offer unlimited opportunity for service by their mere extent of territory—territory often sparsely settled indeed, but to whose people one may be a minister in countless ways; though he must never forget that he is a minister of the gospel.

It takes all sorts of people to make Nebraska. In general the population is of self possessed, keen-witted, quick-judging folk, who are predisposed to look with suspicion upon any one not their own, especially an Eastern man; wherefore they are silent till they have been won, but give confidence readily if they deem a man worthy of it. They admire two things, humility and frankness. One who comes to teach and reform upon pre-determined (and therefore prejudiced) plans, finds a cold reception, or a mocking acquiescence, or some vigorous discipline; one who comes to live among them and serve them is welcomed. And he may say what he will frankly; the nearer he "hews to the line" the more he is admired, if not followed. The Westerner despises "meanness" above all things, and is quick to discover it; proportionately he applauds straightforwardness.

The Westerner often wears a mask of indifference, but behind it are keen eyes to note with readiness all that is going on. Once confidence is gained, however, the minister has firm and familiar friends in abundance; he is invited to share all that the house affords,

listened to with regard and sometimes deference. He receives in the measure that he gives. He enters into the sacred joys and sorrows of human beings who are his brothers. He has the best. He is expected to give the best.

Such men are needed, humble, frank, devoted men. The devoted man is always and everywhere the right man; he is willing to learn, eager to serve, rejoices in friendship, worthy of confidence. There are vacant parishes waiting, longing, praying for such men.

If education, training and creed are not first questions, they have their place. A man cannot have too much education if he knows how to coin it for current use; the more he has the better he is appreciated. If he has training of the right sort, that is also counted in his favor. And he must believe something, and believe it hard.

There are losses and compensations. An Easterner cannot help missing the old associations, of libraries, and companions of kindred interests, even the old scenery. He misses music and culture. But he finds broad prairies, sunshine, humanity. He finds work that may well be a joy to him. He gets out of ruts and into trails. He is homesick, heart-sick, at times; but he has yet opportunities that angels might well desire. He can be his best self, and that is none too good. He can minister nobly, righteously, tenderly.

You may be needed in Massachusetts. Some—many—consecrated men are needed in Nebraska. Here you may earn a thousand dollars a year, more or less, receive six hundred, and spend it all. Here you may find outlet for all your energies, opportunity to use all your equipment, need for all your prayers. Here you will meet men and women whom it is an honor to know; here you will find the same sinfulness, the same longing for better things, the same indifference as elsewhere. Here you will see an abundance of



## Record of the Week

## Calls

ADAMS, FRANK H., Walla Walla, Wn., to Eagle Harbor. Accepts, supplying also Port Blakeley.

ALLEN, WM. C., missy, A. S. S. Union in Indiana, to Washington, Hosmer, E. Mt. Carmel and Canaburg. Accepts.

ASADOORIAN, AVEDES M., Henry, S. D., to Ironquos and Osceola. Accepts.

BLAIR, ALLEN J., Tipton, Mich., to Brimfield, Ill. Accepts.

BREY, J. L. (Presb.), Vineta, I. T., to Ivanhoe Park Ch., Kansas City, Mo. Accepts, and is at work.

BUSH, FRED'K W., Hopkins Station, Mich., to Galesburg. Accepts, closing five years' service at Hopkins Station.

CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., to State St. Ch., Portland, Me.

CHASE, SAM'L B., to continue the eighth year with Mayflower Ch., Lansing, Mich. Accepts.

CLARKE, ALMON T., C. H. M. supt. for Alabama, to Emanuel Ch., Fort Payne. Accepts.

CLARKE, CHAS. F., to Trent and Newman Lake, Wn. Accepts, and is at work.

CRATER, GEO. W., Wheatland, Wyo., to Wash-tuna, Wn. Accepts, and is at work.

CRUM, JOHN H., Beacon Hill Ch., Kansas City, Mo., accepts call to North Ch., Indianapolis, Ind.

CURRIE, WALTER R., to continue at Coal Bluff, Ind., where he has supplied. Declines, and will study at Oberlin College.

DAVIS, FRED'K L., Morrisville, Vt., to Westville, Ct. Accepts.

DUNGAN, THOS., Imlay City, Mich., to Sutton, Neb.

DUNTON, ABRAHAM L., Gilbert, Io., to Belmond. Accepts.

EWART, HUGH W., not called to Oriska, Kensal and Buchanan, N. D.

EXTENCE, GEO., Eastlake, Mich., to Smith Memorial Ch., Grand Rapids. Accepts.

GANSE, E. N. (Friend), to Mound City, Kan. Accepts, and is at work.

GREENLEE, CLYDE W., Oberlin Sem., to Pocatello, Ida.

HAMLETON, IRA G., Popejoy, Io., serves Burdette also.

HAMBLY, M. C., to Cheney, Wn. Accepts.

HERR, HORACE D., First Ch., Muscatine, Io., to Ames. Accepts.

HIX, L. B. (U. H.), Muscatine, Io., to Eagle Grove. Accepts, and is at work.

HUELSTER, WM., Elgin, Ill., to become financial agent of Wilton German-English Coll. Accepts, and is at work, retaining residence at Elgin.

HULLINGER, FRANK W., Hayden, Co., to Colorado City. Accepts, beginning June 1.

JOHNSON, WM. N., Melville, N. D., to Long Beach, Wn. Accepts.

JONES, FRED V., Portland, Ore., to First Ch., Ritzville, Wn. Accepts, and is at work.

JONES, WINFIELD S., Heath, Ala., to the newly organized church at Opp.

LASH, ABRAHAM H., to remain a second year at Dundee, Mich. Accepts, the year beginning July 1.

MERRILL, HARRY E., to continue at San Jacinto, Cal., where he recently tendered his resignation. His health, which was poor, is greatly improved.

OSTEN-SACKEN, FRED'K V., E. Rockaway, N. Y., to Polar, Wis. Accepts.

OWENS, EDMUND, Mullian, Ida., to Pomeroy, Wn. Accepts.

POPE, G. STANLEY, Fort Pierre, S. D., to become field sec'y of Yankton College. Accepts, and is at work.

SANDS, JOHN D., for thirty-five years pastor at Belmond, Io., becomes pastor *emeritus*.

SMITH, G. ERNEST, Sauk Center, Minn., has not accepted call to Cornish.

THIEME, K. F., to remain another year at N. Enid, Okl., and to add to his field a German outstation near Weatherford.

WATT, WM. J., Vienna, Ill., to Doon, Io. Accepts.

## Ordinations and Installations

BOOTH, MILTON H., o. Madison Co., First Ch., Hebron, Io., March 11. Sermon, Rev. D. P. Breed; other parts, Rev. Messrs. H. H. Burch and Joseph Steele, Jr.

KELLER, ARZA B., o. Cass, Anamosa, Io., April 21. Sermon, Rev. F. G. Smith; other parts, Rev. Messrs. J. H. McLaren, A. D. Kinzer and C. C. Warner.

NORTHOPE, BYRON W., o. Marion, Ind., April 17. Sermon, Rev. J. W. Bailey; other parts, Rev. Messrs. E. D. Curtis, Levi White, Rob't McNaughton, F. W. Raymond, A. L. Rowe and C. W. Choate.

## Resignations

BARRETT, JOHN P., Albion, Ill., and returns to his former home in Wheaton.

BICKERS, WM. H., Weatherford, Okl.

BLAIR, ALLEN J., Tipton, Mich.

BRINTALL, WALTER A., Ogden, Io.

BUSH, FRED R., First and West Chs., Bangor, Mich.

CHAMBERLAIN, H. W., Priest River, Ida.

DAVIS, FRED'K L., Morrisville, Vt.

DE GROFF, CHAS. F., Letcher, S. D., to devote his entire time to newspaper work.

ELDRIDGE, EDWIN R., Emanuel Ch., Fort Payne, Ala., to give all his time to N. Alabama College.

HAMBY, DAVID D., Grangeville, Ida.

JOHNSTON, WM. G., Milford, Io.

OLINGER, WM. G. E., Tacoma, Wn. Has removed to Forest Grove, Ore.

OSTEN-SACKEN, FRED'K V., E. Rockaway, N. Y., to take effect June 1.

TOWNSEND, MORRIS B., Alpine and Alpine Center, Mich.

WASHINGTON, ALONZO G., Farnhamville, Io.

WEBITZKY, EDMUND, Bethlehem (Bohemian), St. Louis, Mo., removing to North Dakota.

## Increase of Salary

DAVENTPORT, JOHN G., Second Ch., Waterbury, Ct., \$600.

DRAWBRIDGE, ROBT W., Village Ch., Medway, Mass., \$150.

GILROY, W. E., Broadview Ave. Ch., Toronto, Can., \$100.

GORDON, JAS. L., Broad St. Ch., Toronto, Can., \$500.

SNEATH, ISAIAS W., Franklin, Mass., \$200.

SWIFT, CLARENCE F., Central Ch., Fall River, \$400.

## Dismissions

BACON, WM. A., Park Ch., Springfield, Mass., March 25.

TENNEY, WM. L., N. Adams, Mass., April 27.

## Churches Organized and Recognized

CLEARLAKE, WN., 16 members, Rev. Richard Busbell, Eagle Rock and McMurray, in charge.

GRANGER, IDA.

HARTFORD, WN., rec., 27 March. 24 members.

OPP, ALA., in addition to church already established, 15 March. 17 members.

PLAINVIEW, NEB., rec. 16 April. 67 members. Rev. J. J. Parker, pastor.

ROLAND, N. Y., 7 April. 26 members.

## Stated Supplies

BOSWORTH, THEODORE K., at Longton, Kan.

CRANE, CHAS. D., formerly of Yarmouth, Me., at Reno, Nev., for three months, with a view to permanency.

SMITH, G. ERNEST, Sauk Center, Minn., for a short time at Cornish.

## Licensed to Preach

When known, the name of the college from which the candidate graduated is appended.

BY HARTFORD, CT., NORTH ASSOCIATION

BLISS, CHAS. B., Hartford Sem. (Yale).

BUTTERFIELD, CLAUDE A., Hartford Sem. (Dartmouth).

CASE, HERBERT E. B., Hartford Sem. (Brown).

HIRAYMA, KIHACHI, Hartford Sem. (Doshisha).

PROCTER, WM. M., Hartford Sem. (Wiltman).

BY HARTFORD CENTRAL ASSOCIATION

BERG, IRVING H., Hartford Sem. (Lafayette).

KILBON, GEO. L. W., Hartford Sem. (Oberlin).

TRACY, CHAS. K., Hartford Sem. (Oberlin).

WALCOTT, PHILIP U., Hartford Sem. (Yale).

WARREN, BERTRAM A., Hartford Sem. (Brown).

BY MIDDLESEX, CT., ASSOCIATION

DAVIS, JOHN M., Hartford Sem. (Oberlin).

EMRICH, RICHARD S. M., Hartford Sem. (Bates).

STANLEY, CHAS. A., Jr., Hartford Sem. (Marietta).

YARROW, ERNEST A., Hartford Sem. (Wesleyan).

(These four men are sons of ministers—two of missionaries—and all have foreign mission work in view.)

BY NEW HAVEN, CT., UNION ASSOCIATION

ADAMS, EDW. B., Yale Sem. (Yale).

ALLING, MORRIS E., Yale Sem., for two years for special home missionary service.

BROWN, ROBT E., Yale Sem. (Oberlin).

CATOR, GEO. D., Yale Sem. (Drury).

CROSS, JUDSON L., Yale Sem. (Colorado).

HARWELL, ROBT R., Yale Sem. (Hamden Sidney).

HUNTING, HAROLD, Yale Sem. (Yale).

SCOTT, EVAN W., Yale Sem. (Marietta).

WARREN, CHAS. M., Yale Sem.

## Personals

ASHMUN, EDW. H., has recently closed his work at Weiser, Ida., on account of impaired health. Mr. Ashmun is an enthusiastic conchologist and may employ his enforced retirement from pastoral work in making further collections for educational institutions.

BROWN, ELLIOTT W., and wife, Glen Ridge, N. J., were tendered a reception and valuable gifts, April 24, on the fifteenth anniversary of their marriage.

CRAM, DELBERT W., and wife, have safely reached their field, Valdez, Alaska, after their visit to New England and the East. Valdez has grown rapidly during the past months, as thousands of people are going in to the new gold fields on the Tamana.

The Valdez church has shared in the growth during Mr. Cram's absence under the care of Rev. G. L. Hosford.

KYTE, JOSEPH, and wife, who have been passing the winter in Washington, D. C., have returned to South Braintree, Mass.

MARSTON, PERCIVAL F., and wife, Lewiston, Me., at a reception tendered them on the fifteenth anniversary of their marriage, April 13, were presented with a mahogany davenport, Limoges china, and other gifts.

PARKER, JOHN D., has removed from E. Orange, N. J., to New Haven, Ct.

THOMSON, ROBT. AM. Board missionary at Samokov, Turkey, who is supported by the churches in Orleans Co., Vt., is shortly expected in this country and will speak in a number of the churches of that county.

## Gifts and Bequests

GREENWICH, MASS.—By the will of Mrs. Emily A. Atherton, late of Winchester, N. H., \$1,000, for the support of preaching.

HANNIBAL, MO., *Pilgrim*.—To the pastor, Rev. H. W. Webb, from church and congregation, three pieces of furniture; from the young people, a telephone.

KANE, PA.—Individual communion cups, a memorial to John Thomas Griffith by his daughters, Misses Annie and Mary J. Griffith.

PULASKI, N. Y.—Resurrection window portraying the Marys and the angel at the sepulchre, the gift of Mr. D. B. Meacham of Cincinnati, a former member, in remembrance of his parents, Daniel B. and Eunice S. Meacham.

SHELTON, CT.—Contracts have been signed which provide for the building and presentation of a fine new pipe organ to the church by Dr. G. A. Shelton, a leading citizen.

## Debts Raised

MINNEAPOLIS, MINN., *Bethany*.—\$1,500 due Church Building Society arranged for; salary of Rev. Maurice B. Morris increased.

PORTLAND, ORE., *First*.—\$18,000: by a bequest of \$1,000, Easter pledges of \$18,500, on April 12 \$500 more; leaving only \$1,500 due. For the plan and for its execution within ten days the church is mainly indebted to the new pastor, Rev. E. L. House.

## Material Gain

FALLS VILLAGE, CT.—Auditorium renovated; new oak pews, hard wood floor, embossed ceiling, oak wainscoting, walls papered, new choir loft. Reopened April 19. Rev. J. L. Evans, pastor.

NORTH YAKIMA, WN.—Rev. H. P. James. Church building painted; new pulpit furniture, chairs for vestry and a carpet; pews finished in hard oil; new organ secured and through the aid of a loan of \$600 from the Building Society a \$1,350 parsonage built.

## Anniversaries

CHESTER, N. J.—Twenty-first of C. E. Society, April 15. Rev. F. A. Johnson, now of New Milford, Ct., the founder of this first society in New Jersey and twelfth in the world, was enthusiastically received and gave an address on Pioneer Endeavor.

SWAMPSCOTT, MASS.—Fifth of pastorate of Rev. D. Emery Burtner. Nine accessions at May communion will make eighty-seven since his coming. Salary increased \$100 for second time.

## THE OLD RELIABLE



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## New Mexico Association

It met with First Church, Albuquerque, April 3. Notable sermons were preached by Rev. Messrs. G. L. Patterson of Gallup, J. H. Heald of San Rafael and W. J. Marsh of Albuquerque.

It is a great joy to these workers "in the deserts" to come together. The teachers in the Mexican schools and pastors seldom see the face of any except the people with whom they labor.

The topics were so treated as to give a new interest in our work and workers among this needy people. It is an inspiration to listen to those who in the spirit of the Master visit the sick, enlighten the ignorant and give the hope of new life to those bound in sin.

This work is among a people who still practice the half heathen, half Catholic penances. These teachers go at every call to visit the sick, comfort the dying and speak hope and blessing to those who bury their dead.

New plans of co-operation between the Home Missionary and Education Societies have been working finely. General Missionary Heald and two native pastors make a circuit, preaching in all the villages and holding services in all the schools.

A new training and industrial school is looked for, where the advanced pupils can go forward in preparation for the enlarging life before the territory.

The association closed with a social afternoon at the parsonage, where with gracious hospitality Mr. Marsh and his wife kept open house. J. D. K.

## A Series of Primary Institutes

The Maine Sunday School Association has arranged for a series of meetings of great interest to all Sunday school workers. They have obtained the services of Mrs. Pettit, one of the best primary workers in the country, for a four weeks' tour of the state during May and June. Here is the provisional arrangement of places and dates: Berwick, May 19; Portland, 20, 21; Rumford Falls, 22; Lewiston, 23, 24; Strong, 26; Bath, 27; Damariscotta, 28; Augusta, 29; Rockland, 30, 31; Warren, June 1; Belfast, 2; Dover, 3; Houlton, 4, 5; Calais, 6, 7; Machias, 8; Ellsworth, 10; Bangor, 11; Skowhegan, 13, 14. H. W. K.

## Marriages

The charge for marriage notices is twenty-five cents.

SMITH-EKSTROM-In Chicago, Ill., at the home of the bride, by Rev. G. S. F. Savage, D. D., April 23, James Gordon Smith and Evelyn Marguerite Ekstrom, both of Chicago.

STRAIN-BRUCE-In Washington, D. C., by Rev. W. Ross Fishburn, Rev. Horace L. Strain, pastor of First Church, Decatur, Ill., and Frances Maude Bruce of Dubuque, Io.

WILLARD-PHIPPS-In Prospect, Ct., April 15, by Rev. George Phipps, assisted by Rev. William H. Phipps, both brothers of the bride, Rev. Henry Willard of Chicago and Marion J. Phipps.

## Deaths

ARNETT-In Whittier, Cal., Rev. Sam'l G. Arnett, of heart trouble, after intense suffering.

BENSON-In Beloit, Wis., April 6, Sabra H., widow of Rev. H. E. Benson.

CHAMBERS-In Granite Falls, Minn., April 7, Rev. Alexander Chambers.

EBBS-In Elgin, Ill., March 7, Jane W., widow of Rev. Edw. Ebbs.

KEEP-In Walpole, N. H., April 18, Rev. Elisha A. Keep, aged 49 yrs.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 4, 10.30 A. M. Speaker, Rev. Daniel Merriam; subject, The Influence of Ministers. President King of Oberlin will also speak.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30-May 3.

NORFOLK CONFERENCE, First Ch., Brockton, Mass., May 5.

PILGRIM CONFERENCE, N. Carver, Mass., May 5.

HAMPDEN CONFERENCE, E. Longmeadow, Mass., May 6.

PACIFIC COAST CONGREGATIONAL CONGRESS, Seattle, Wn., May 8-18.

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LA CROSSE DISTRICT CONVENTION, Sparta, Wis., May 12, 13.

ESSEX SOUTH CONFERENCE, Middleton, Mass., May 13.

ANDOVER AND WOBURN BRANCH, W. B. M., Wakefield, Mass., May 14.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, May 14-16.

MASSACHUSETTS HOME MISSIONARY SOCIETY, annual meeting, Great Barrington, May 20, 2 P. M. Addresses will be made by Rev. Messrs. F. E. Emrich, D. D., W. A. Knight and S. P. Cook.

PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.

ADDISON COUNTY CONFERENCE, Vergennes, Vt., May 26, 27.

ATLANTA CONFERENCE, Atlanta, Ga., May 26.

Y. M. C. A. CONFERENCE FOR COLLEGE STUDENTS, Gearhart, Ore., May 29.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Providence, R. I., June 2-4.

BENNINGTON COUNTY CONFERENCE, Peru, Vt., June 2.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Pilgrim Hall, Boston, Mass., June 10.

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.

SOUTHERN YOUNG PEOPLE'S MISSIONARY CONFERENCE, Lookout Mountain, Tenn., July 1-8.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.

NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.

INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.

## SPRING STATE MEETINGS

Missouri,	Pierce City,	May 5-6
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12-14
Illinois,	Evanston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

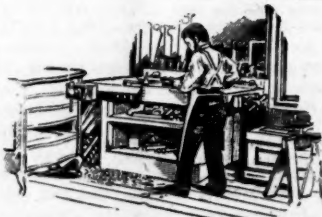


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A Student in Theological Seminary desires to supply or assist church during spring and summer. Country preferred. Address "Student," 13, care The Congregationalist, Boston, Mass.

Wanted, an experienced housekeeper for a college dormitory. Apply, stating age, experience, and general qualifications, to M. P. W., 17, care The Congregationalist, Boston, Mass.

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### Andover Seminary Reunion

About seventy-five of the alumni of Andover enjoyed a social reunion and luncheon at Young's Hotel last Monday noon. Professor Hincks presided. A cordial welcome was given Prof. W. R. Arnold, the new professor of Hebrew, who responded with enthusiasm for his work, emphasizing the value of the study of the Old Testament, approaching as nearly as possible to its original sources. Professor Platner spoke of the function of a theological seminary, and Rev. J. W. Buckham of Salem, who is under appointment to a professorship in the Pacific Theological Seminary, spoke on the same theme. Rev. Allen E. Cross spoke for the alumni of Boston. The unspoken message which was yet quite clearly understood was that Andover is to continue to do business at the old stand.

### Forbearance

Hast thou named all the birds without a gun?  
Loved the wood-rose, and left it on its stalk?  
At rich men's table eaten bread and pulse?  
Unarmed, faced danger with a heart of trust?  
And loved so well a high behavior,  
In man or maid, that thou from speech  
refrained,  
Nobility more nobly to repay?  
O, be my friend, and teach me to be thine!  
—Ralph Waldo Emerson.

### The Church Prayer Meeting

Topic, May 3-9. Jesus' Teaching as to Prayer.  
Luke 11: 1-13.  
The utterance of children. In faith. With perseverance. For intercession. Forgiveness conditioned on forgiving.  
[For prayer meeting editorial see page 617.]

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The story of wonders in the sky told in a pleasing manner for young people.

**BLUE BADGE BOYS, THE.** Miss I. T. Hopkins. pp. 384. \$1.25.

A good story for boys suggesting ways of being useful.

**BUSY BEES.** Mrs. S. S. Robbins. pp. 391. \$1.25.

This is by the author of the well known "Bessie Books," "Win and Wear Series," etc.

**CHRISTIE'S NEXT THINGS.** Mrs. Geo. A. Paull. pp. 263. \$1.00.

A helpful and cheery story for girls.

**CRUISE OF THE MARY ROSE, THE.** W. H. Kingston. pp. 252. \$1.25.

Boys who like stories of the sea—and what boy does not—will find this book absorbingly interesting.

**DEERHURST.** Julia Douglas. pp. 383. \$1.25.

The story of a boy's adventures from the time when he is kidnapped until his joyous restoration to his parents and ancestral home.

**FATHER'S HOUSE.** Howe Benning. pp. 278. \$1.00.

A mill worker's struggles and successes are graphically told.

**FISHERMAN'S DAUGHTER.** A. Jennie Harrison. pp. 243. \$1.00.

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**IN STRANGE QUARTERS.** Edwin Hodder. A Story of Constantinople. pp. 312. \$1.25.

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A very engaging story with a high moral tone.

**LENORE ANNANDALE.** Evelyn E. Green. pp. 394. \$1.25.

The story of a young girl. Her trials, temptations, failures and triumphs.

**LOOKING SEAWARD.** Jennie M. Drinkwater. pp. 383. \$1.25.

This story will prove alike helpful to parents, teachers and scholars, all of whom will find in it much that will inspire to nobler thought and action.

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## Christian News from Everywhere

Christian people in Northampton, Mass.,  
have been made glad by the gift by A. L. Wil-  
liston, a prominent Congregationalist, of a  
site for a Y. M. C. A. building and \$5,000  
in cash. A like sum was previously given  
by Miss Judith Kingsley, an old resident of  
the town.

Mr. Charles Booth's elaborate study of reli-  
gious conditions in London just issued is not  
meeting with approval by the Free Church  
Press. And the criticism is not that he ven-  
tured upon the task, but that he has employed  
a faulty method of gathering facts, and gen-  
eralized too freely on imperfect and inade-  
quate data.

Prussia and the Grand Duchy of Mecklen-  
burg have decided to eject, forcibly if need  
be, the Mormon missionaries from this coun-  
try who are securing converts there. It will  
affect not less than 135 missionaries and 4,000  
converts and may lead to diplomatic contro-  
versy between the United States and the Ger-  
man Foreign Office.

The committee to name a successor of the  
late Rev. William J. Woods as secretary of  
the Congregational Union of England and  
Wales, has nominated Rev. W. Hardy Har-  
wood, pastor of Union Chapel, Islington, Dr.  
Allon's successor. He has an admirable rec-  
ord as pastor, as an able preacher, attractive  
platform speaker and efficient administrator  
while serving as chairman of the London Mis-  
sionary Society.

Rev. Ambrose Shepherd, the leading  
preacher of Glasgow, Scotland, and one of  
the ablest men among Scotch Congregation-  
alists, contemplates visiting this country in  
the autumn. He is especially interested in  
and conversant with social problems and at  
the same time a deeply spiritual preacher.  
It will be his first visit to the States. There  
is some talk of an exchange of pulpits with  
Rev. Dr. N. D. Hillis of Brooklyn.

## Education

Prof. Charles R. Van Hise, an eminent ge-  
ologist, and for some years professor of geol-  
ogy at the University of Wisconsin, has been  
elected its president.

John Finley, now professor at Princeton  
University, and formerly president of Knox  
College, Illinois, has been elected president of  
the college of the city of New York. He is  
an alumnus of Knox College, and formerly was  
prolific as a writer on economic and social  
questions.

Wilt thou not open thy heart to know  
What rainbows teach, and sunsets show?  
Verdient which accumulates  
From lengthening scroll of human fates,  
Voice of earth to earth returned,  
Prayers of saints that only burned—  
Saying, What is excellent,  
As God lives is permanent;  
Hearts are dust, hearts' loves remain;  
Heart's love will meet thee again.

—Ralph Waldo Emerson.

## ANNOUNCEMENT.

Several months ago the readers of a few  
selected papers were notified that a bottle of  
Vernal Saw Palmetto Berry Wine could be  
obtained free by writing to Vernal Remedy  
Company, 122 Seneca St., Buffalo, N. Y. Other  
publishers secured the same privilege for their  
readers. The results to those who ordered  
free bottles have been most remarkable and  
gratifying.

Any reader of *The Congregationalist* may  
have a trial bottle of Vernal Saw Palmetto  
Berry Wine sent free and prepaid if they need  
it and write for it.

One small dose of this remarkable remedy,  
once a day, quickly and perfectly cures indi-  
gestion and catarrh of the stomach, cures con-  
stipation, so that in less than a week you have  
no more trouble, clears the liver and kidneys  
of congestion so that vital organs become  
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Vernal Saw Palmetto Berry Wine takes all  
inflammation and catarrh from the bladder  
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country houses will find attractive lines  
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We have taken out sets (of 10 pieces  
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finer class from Ridgways, Bridgwoods  
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In the Dinner Set Department (3d floor)  
are many sets of which we have a single  
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down value to close out.

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A MARK-DOWN SALE at Jones, McDuffee &  
Stratton's means all that is claimed by them. As  
will be seen by their announcement in another place  
in this issue, they have moved certain shapes and  
patterns of their Dinner Sets, also Bedroom Sets,  
into the marked-down line to close out to make  
room to incoming importations. They also an-  
nounce new designs of China and Glass, recently  
landed, which are specially adapted for Bridal Gifts



## New Jersey's Annual Convention

With the booming of surf in their ears, and the horizon-line of the Atlantic before their eyes, the delegates of the Congregational Association of New Jersey assembled for their thirty-fifth meeting, April 21, in the new house of worship of the Asbury Park Church, Rev. W. A. Wagner, pastor.

A large majority of the churches in this association, which includes Maryland, District of Columbia, part of Pennsylvania and Virginia, responded to roll-call. Rev. M. R. Fishburn of Washington was moderator, succeeding Dr. W. A. Ries of Newark.

The report of the corresponding secretary, Rev. L. F. Berry, showed a gratifying gain in membership—1,131, out of a total enrollment of 12,957—or nearly nine per cent. increase. As usual, Jersey City, First, leads the van, with a membership of 1,080. Washington, First, and Montclair, First, are close second and third, each being over the thousand mark.

A slight falling off, however, was noted in benevolences—a serious matter, considering the prosperity of the churches. The church in Wilmington, Del., being defunct, beyond doubt, its name was dropped from the rolls.

A startling fact that developed was, that out of the nearly sixty churches in the association, almost half have been temporarily set back by pastoral changes. Today, six are without leaders.

The convention sermon was by Rev. F. W. Hodgdon of Orange, one of the fitting brethren whom the East cannot hold. His subject was Authority in Religion, and his plea was for Christ and the Bible as "a law of life, not a law for life."

Rev. John L. Scudder of Jersey City breathed the fire of Euthusiasm in Religion into the hearts of the conference, not only by words, but by his enkindling presence and spirit. Other speakers were Rev. Drs. Rice, Ryder and Richards, secretaries of the Ministerial Relief Fund of the National Council, the A. M. A. and the C. C. B. S.

Prof. F. K. Sanders, dean of Yale Divinity School, stated The Needs of the Sunday School and pointed out tentative methods of relief. Not only must the literature be vastly improved, in the way of systematization, gradation and emphasis on the historic method, but the teaching staff and even the pastor, must be inoculated with fresh pedagogical virus, and give greater importance to the educational function of the school than has been done heretofore.

Above all, the widest freedom for experimentation should be allowed. This empirical spirit the Religious Education Association, of which Professor Sanders is the head, can more naturally foster and develop than the International Sunday School Association.

The convention was brought to a thrilling close when Dr. S. P. Cadman of Brooklyn gave his address on The Puritan. Back of all the movements which have proved resistless in history and literature has burned the love for the Bible and for God. And today, not libraries, free schools or manual training will preserve this nation intact, but zeal for uprightness and the laws of the Almighty.

S. B.

## Dr. Hale's Tribute to Foreign Missions

### A CURE FOR SELFISH MORBIDITY

In the *Christian Register* Boston's grand old man, Dr. Edward Everett Hale, speaks thus of the reactive influence of foreign missions:

A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good

it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hang up in the back part of the pulpit. It was a good thing then, and it is a good thing now, to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness. Boy or girl learned what the Saviour meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the A. B. C. F. M. has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha. Who reads thoughtfully the sad story of the victims of the witchcraft madness does not wonder that a few hundred people went mad.

Truth about the character of other men is impossible without sympathy. This is why so much of our literature is only superficial cleverness, a mere gift of describing from the outside with no real understanding.—Hugh Black.

For this is Love's nobility—  
Not to scatter bread and gold,  
Goods and raiment bought and sold;  
But to hold fast his simple sense,  
And speak the speech of innocence.  
And with hand and body and blood,  
To make his bosom-counsel good.  
He that feeds men serveth few;  
He serves all who dares be true.

—Ralph Waldo Emerson.

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Applications for dog licenses may be made at the several police stations on the divisions where the dogs are to be kept.

By order of the Board of Police,  
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## The Yellowstone Park

season opens June 1. The Park is increasing in popularity yearly and it is becoming quite the thing for special parties to visit it. Then, too, people stay there longer. Although the regular tourist trip provides for 5½ days in the park, any one can remain longer without any extra charge for transportation. Many cannot afford to spend more time than 5½ days there so the regular schedule is based on that fact.

The hotels are all modern in appointment, electric lighted and steam heated and the trip through this Wonderland is the finest coaching trip to be found in the country.

The government is spending large amounts of money in perfecting the road system. New roads, new steel bridges, improving old roads, is the order of things.

Yellowstone Park is the biggest thing of the kind in the world and "WONDERLAND 1903," which describes it and is published by the Northern Pacific, will be sent to you on receipt of six cents by CHAS. S. FEE, St. Paul, Minn.

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### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,  
APRIL 24

Mrs. Charles M. Lamson presided, and drew a valuable lesson from the fourth chapter of John.

Interesting reports were given from workers in West Central Africa. Mrs. Fay writes cheerfully even of the delay in reaching their destination upon returning to their field last fall. "Mr. Fay reached here just in time to save all our mission goods. The Comptori has become bankrupt, and the mission goods were transferred just in time to save them. Otherwise four shipments of goods made out in their name would probably have gone, seized by their creditors." Miss Diadem Bell, after some weeks at Kamundongo, went to Chisamba, where, in connection with her study of the language, she could soon render a little assistance in school. She describes her first Christmas in Africa, with the races and shooting contests, followed by the division of the ox which had been killed for the occasion. Each had a piece of boiled meat and some mush, and no one ate his feast there, but took his share home with him.

### The Message of Nahum

Dr. William R. Arnold, the new head of the department of Hebrew at Andover Seminary, gave the Boston ministers last Monday an illuminating study of the message of Nahum. After explaining the difficulty in understanding the book, owing to its lack of orderly arrangement and the author's use of rare words, he read a portion of the prophecy as clarified and reconstructed by modern scholarship. His interpretation and dramatic rendering of the oracle went far to support his claim that it is unmatched among the literary productions of the Old Testament, and to emphasize the value of critical study of the Scriptures.

### Missionary Program for May

TOPIC: CONGREGATIONAL HOME MISSIONS  
AS AN INVESTMENT

Suggestions: There is needed for this service the *Home Missionary* for April. The leader by a few words, introducing each part, can unify the varied and illustrative material. Let the parts under II. follow without hesitation or announcement.

#### SUGGESTED PROGRAM

Opening words: Rev. 19: 1, 3-7. Hymn, "Christ for the world we sing." Prayer (short): thanksgiving for "the gospel of the glory of God"; thanksgiving for the church. Responsive lesson: Isa. 35. Hymn, Portuguese.

I. (a) Not a Sect, page 2; emphasize paragraph 2; (b) On the Frontier Line; (c) From the Life of a Worker; (d) The Opportunity of Congregationalism in Colorado.

II. Investments in Nebraska. (a) Churches the result of missionary investments. (b) Why the work is abiding. (c) Colonel Buchanan on the population of the state. (d) Two fortunate early conditions. (e) Rev. Reuben Gaylord. (f) Rev. Isaac Heaton. (g) Experience in the First Church, Omaha, in 1863. (h) Freedom of Nebraska and Kansas result of what? (i) Slow progress for ten years; subsequent rapid growth and material interests of churches. (j) Money investments of C. H. M. S. and returns. (k) Investment in First Church, Omaha, and returns; (l) in St. Mary's Avenue, Omaha, and First, Lincoln. (m) Returns in greatest lives.

III. The Motive That Prevails, page 34; paragraphs 2, 3. The Commandments: "Hear, O Israel," etc. Prayer for missionaries; for the spirit of service. Hymn, "The King of Love my Shepherd is." Benediction.



## In and Around Boston

### No Need of More Sailors' Bethels at the North End

Most of the sailors' boarding houses are in this section, and here, naturally, are most of the missions that minister to their temporal and spiritual needs. In North Square is the Mariners' House of the Port and Seaman's Aid Society; on Hanover Street, near by, are the Baptist Bethel and the chapel of the Boston Seaman's Friend Society. The Salvation Army has now opened a shelter at 187 Hanover Street, within two minutes' walk of these bethels, and is canvassing for funds to buy a place there.

No one will regret that new forces are taking up this important work for sailors. But one may question the wisdom of placing a new seaman's mission in a quarter so well occupied already by first-class missions of the kind. When the Episcopal Church took up this work, it wisely planted one mission in Charlestown, another in East Boston; and both are thriving. There is still open field for work, full of promise, at the South End without crowding long established institutions.

Congregationalists have in the chapel of the Boston Seaman's Friend Society a first-class property worth \$75,000, soon to be remodeled at an expense of \$15,000. All that our churches can devote to this kind of benevolence should go to the support of a work which, without being sectarian in its aim, has for

seventy-five years been their work and now for its new phase of improvement and enlargement needs funds more than ever.

### John Eliot Preaching to the Indians

Memorial Hall in the State House on Beacon Hill has had a new mural decoration unveiled recently. Henry O. Walker's John Eliot Preaching to the Indians takes its place with his depiction of the Pilgrims on the Mayflower, and Edward Simmons's Concord Fight and The Return of the Battle Flags at the End of the Civil War. The Commonwealth has done well to thus adorn its Valhalla, and the artists have succeeded admirably in their work.

### The Young Men's Congregational Club

The annual election of officers and discussion of administrative matters was the business before the club at its meeting last week, after dining at the Hotel Brunswick. The new officers chosen were Everett E. Kent, president; George M. Butler, first vice-president; Frederick K. Jones, second vice-president; J. T. Ripley, secretary; E. F. Lord, treasurer, and S. Willoughby Wilder, Jr., auditor. The club has gained in membership during the year; comes out in excellent financial condition; and is willing to be included in any active work during the coming year for the betterment of local Congregational conditions. Half of the meetings this year have been devoted to discussion of specific denominational problems. At the next meeting in May, Ladies' Night, President Eliot of Harvard and President Woolley of Mt. Holyoke College will speak.

### The New Police Commissioner

Governor Bates has risen above every consideration of party or personal policy, and has selected as member of the police commission—and its head—a man unknown to the politicians, but highly respected by his neighbors and by the members of the legal profession, Judge W. H. H. Emmons of East Boston, a modest, studious, ascetic, high-principled, firm-willed, unbribable citizen, who will bring to the place judicial temperament and experience, much knowledge of human nature, and a disposition to so deal with the important work he has to do as to reduce the evils of the liquor business and the license system to their lowest dimensions. It is refreshing to have the administration of this important part of the city's activity put at once on a higher plane, and Governor Bates deserves much credit for settling the matter as he has. There is always a disposition to make police administrators out of "men of the world" on the theory that you must fight the devil with fire. Governor Bates has thought otherwise.

Windom Institute at Montevideo, Minn., the Congregational academy of the state, will have an attendance this year of over 200. With its high standards, it is pre-eminently the educational institution in a western section of the state as large as Maine. It has voted to increase its endowment of \$25,000 to \$100,000, if possible, during the next two years. The school is the only public monument in Minnesota to the memory of that great Christian statesman, William Windom, twice Secretary of the Treasury, and a member of our Congregational church at Winona. It is hoped that his friends will help to make this institution an honor to his name. While Prin. M. L. Burton is excused for two years of study, Mr. Harry L. Martin of Carleton College will be acting principal.

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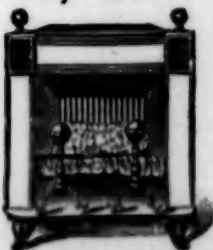


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season opens June 1. The Park is increasing in popularity yearly and it is becoming quite the thing for special parties to visit it. Then, too, people stay there longer. Although the regular tourist trip provides for 5½ days in the park, any one can remain longer without any extra charge for transportation. Many cannot afford to spend more time than 5½ days there so the regular schedule is based on that fact.

The hotels are all modern in appointment, electric lighted and steam heated and the trip through this Wonderland is the finest coaching trip to be found in the country.

The government is spending large amounts of money in perfecting the road system. New roads, new steel bridges, improving old roads, is the order of things.

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### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 24

Mrs. Charles M. Lamson presided, and drew a valuable lesson from the fourth chapter of John.

Interesting reports were given from workers in West Central Africa. Mrs. Fay writes cheerfully even of the delay in reaching their destination upon returning to their field last fall. "Mr. Fay reached here just in time to save all our mission goods. The Comptori has become bankrupt, and the mission goods were transferred just in time to save them. Otherwise four shipments of goods made out in their name would probably have gone, seized by their creditors." Miss Diadem Bell, after some weeks at Kamundongo, went to Chisamba, where, in connection with her study of the language, she could soon render a little assistance in school. She describes her first Christmas in Africa, with the races and shooting contests, followed by the division of the ox which had been killed for the occasion. Each had a piece of boiled meat and some mush, and no one ate his feast there, but took his share home with him.

### The Message of Nahum

Dr. William R. Arnold, the new head of the department of Hebrew at Andover Seminary, gave the Boston ministers last Monday an illuminating study of the message of Nahum. After explaining the difficulty in understanding the book, owing to its lack of orderly arrangement and the author's use of rare words, he read a portion of the prophecy as clarified and reconstructed by modern scholarship. His interpretation and dramatic rendering of the oracle went far to support his claim that it is unmatched among the literary productions of the Old Testament, and to emphasize the value of critical study of the Scriptures.

### Missionary Program for May

TOPIC: CONGREGATIONAL HOME MISSIONS AS AN INVESTMENT

Suggestions: There is needed for this service the Home Missionary for April. The leader by a few words, introducing each part, can unify the varied and illustrative material. Let the parts under II. follow without hesitation or announcement.

#### SUGGESTED PROGRAM

Opening words: Rev. 19: 1, 3-7. Hymn, "Christ for the world we sing." Prayer (short): thanksgiving for "the gospel of the glory of God"; thanksgiving for the church. Responsive lesson: Isa. 35. Hymn, Portuguese.

I. (a) Not a Sect, page 2; emphasize paragraph 2; (b) On the Frontier Line; (c) From the Life of a Worker; (d) The Opportunity of Congregationalism in Colorado.

II. Investments in Nebraska. (a) Churches the result of missionary investments. (b) Why the work is abiding. (c) Colonel Buchanan on the population of the state. (d) Two fortunate early conditions. (e) Rev. Reuben Gaylord. (f) Rev. Isaac Heaton. (g) Experience in the First Church, Omaha, in 1863. (h) Freedom of Nebraska and Kansas result of what? (i) Slow progress for ten years; subsequent rapid growth and material interests of churches. (j) Money investments of C. H. M. S. and returns. (k) Investment in First Church, Omaha, and returns; (l) In St. Mary's Avenue, Omaha, and First, Lincoln. (m) Returns in greateden lives.

III. The Motive That Prevails, page 34; paragraphs 2, 3. The Commandments: "Hear, O Israel," etc. Prayer for missionaries; for the spirit of service. Hymn, "The King of Love my Shepherd is." Benediction.



## In and Around Boston

## No Need of More Sailors' Bethels at the North End

Most of the sailors' boarding houses are in this section, and here, naturally, are most of the missions that minister to their temporal and spiritual needs. In North Square is the Mariners' House of the Port and Seaman's Aid Society; on Hanover Street, near by, are the Baptist Bethel and the chapel of the Boston Seaman's Friend Society. The Salvation Army has now opened a shelter at 187 Hanover Street, within two minutes' walk of these bethels, and is canvassing for funds to buy a place there.

No one will regret that new forces are taking up this important work for sailors. But one may question the wisdom of placing a new seaman's mission in a quarter so well occupied already by first-class missions of the kind. When the Episcopal Church took up this work, it wisely planted one mission in Charlestown, another in East Boston; and both are thriving. There is still open field for work, full of promise, at the South End without crowding long established institutions.

Congregationalists have in the chapel of the Boston Seaman's Friend Society a first-class property worth \$75,000, soon to be remodeled at an expense of \$15,000. All that our churches can devote to this kind of benevolence should go to the support of a work which, without being sectarian in its aim, has for

seventy-five years been their work and now for its new phase of improvement and enlargement needs funds more than ever.

## John Eliot Preaching to the Indians

Memorial Hall in the State House on Beacon Hill has had a new mural decoration unveiled recently. Henry O. Walker's John Eliot Preaching to the Indians takes its place with his depiction of the Pilgrims on the Mayflower, and Edward Simmons's Concord Fight and The Return of the Battle Flags at the End of the Civil War. The Commonwealth has done well to thus adorn its Valhalla, and the artists have succeeded admirably in their work.

## The Young Men's Congregational Club

The annual election of officers and discussion of administrative matters was the business before the club at its meeting last week, after dining at the Hotel Brunswick. The new officers chosen were Everett E. Kent, president; George M. Butler, first vice-president; Frederick K. Jones, second vice-president; I. T. Ripley, secretary; E. F. Lord, treasurer, and S. Willoughby Wilder, Jr., auditor. The club has gained in membership during the year; comes out in excellent financial condition; and is willing to be included in any active work during the coming year for the betterment of local Congregational conditions. Half of the meetings this year have been devoted to discussion of specific denominational problems. At the next meeting in May, Ladies' Night, President Eliot of Harvard and President Woolley of Mt. Holyoke College will speak.

## The New Police Commissioner

Governor Bates has risen above every consideration of party or personal policy, and has selected as member of the police commission—and its head—a man unknown to the politicians, but highly respected by his neighbors and by the members of the legal profession, Judge W. H. H. Emmons of East Boston, a modest, studious, ascetic, high-principled, firm-willed, unbribable citizen, who will bring to the place judicial temperament and experience, much knowledge of human nature, and a disposition to so deal with the important work he has to do as to reduce the evils of the liquor business and the license system to their lowest dimensions. It is refreshing to have the administration of this important part of the city's activity put at once on a higher plane, and Governor Bates deserves much credit for settling the matter as he has. There is always a disposition to make police administrators out of "men of the world" on the theory that you must fight the devil with fire. Governor Bates has thought otherwise.

Windom Institute at Montevideo, Minn., the Congregational academy of the state, will have an attendance this year of over 200. With its high standards, it is pre-eminently the educational institution in a western section of the state as large as Maine. It has voted to increase its endowment of \$25,000 to \$100,000, if possible, during the next two years. The school is the only public monument in Minnesota to the memory of that great Christian statesman, William Windom, twice Secretary of the Treasury, and a member of our Congregational church at Winona. It is hoped that his friends will help to make this institution an honor to his name. While Prin. M. L. Burton is excused for two years of study, Mr. Harry L. Martin of Carleton College will be acting principal.

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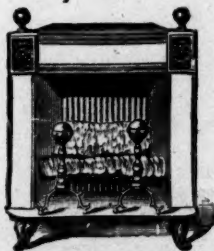


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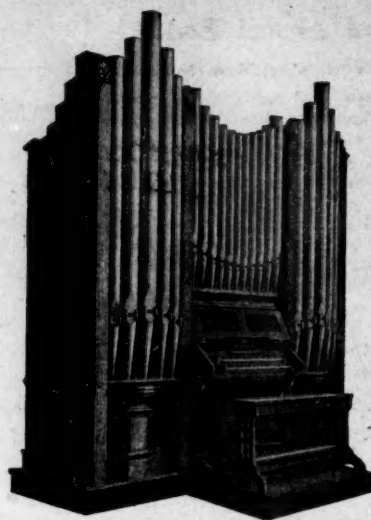
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